Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-An'am

Revealed in Makkah

The Virtue of Surah Al-An`am and When it Was Revealed

Al-Awfi, Ikrimah and Ata said that Ibn Abbas said,

> "Surah **Al-An`am** was revealed in Makkah.''

At-Tabarani recorded that Ibn Abbas said,

> "All of Surah **Al-An`am** was revealed in Makkah at night, accompanied by seventy thousand angels, raising their voices in glorification of Allah.''

As-Suddi said that Murrah said that Abdullah said,

> "Surah **Al-An`am** was revealed in the company of seventy thousand angels.''

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الْحَمْدُ للَّهِ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ وَجَعَلَ الظُّلُمَـتِ وَالنُّورَ ثْمَّ الَّذِينَ كَفَرُواْ بِرَبِّهِمْ يَعْدِلُونَ

6:1 All praise be to Allah, Who created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.

هُوَ الَّذِى خَلَقَكُمْ مِّن طِينٍ ثُمَّ قَضَـى أَجَلاً وَأَجَلٌ مُّسمًّى عِندَهُ ثُمَّ أَنتُمْ تَمْتَرُونَ

6:2 He it is Who has created you from clay, and then has decreed a stated term. And there is with Him another determined term, yet you doubt.

وَهُوَ اللَّهُ فِى السَّمَـوَتِ وَفِى الاٌّرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

6:3 And He is Allah, in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.

All Praise is Due to Allah for His Glorious Ability and Great Power

Allah praises Himself;

الْحَمْدُ لِلّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ...

All praise be to Allah, Who created the heavens and the earth, and originated the darkness and the light,

Allah praises and glorifies His Most Honorable Self for creating the heavens and earth, as a dwelling for His servants, and for making the darkness and the light to benefit them in the night and the day.

In this **Ayah**, Allah describes darkness in the plural, **Zulumat** (where **Zulmah** is singular for

darkness), while describing the light in the singular, **An-Nur**, because **An-Nur** is more honored.

In other **Ayat**, Allah said,

ظِلَـلُهُ عَنِ الْيَمِينِ

To the right and to the lefts. (16:48)

Near the end of this **Surah**, Allah also said;

وَأَنَّ هَـذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ

And verily, this is my straight path, so follow it, and follow no (other) ways, for they will separate you away from His way. (6:153)

Allah said next,

... ثُمَّ الَّذِينَ كَفَرُواْ بِرَبِّهِم يَعْدِلُونَ (١)

Yet those who disbelieve hold others as equal with their Lord.

meaning, in spite of all this, some of Allah's servants disbelieve in Him and hold others as partners and rivals with Him. Some of Allah's servants claimed a wife and a son for Allah, hallowed be He far above what they attribute to Him.

Allah's statement,

هُوَ الَّذِي خَلَقَكُم مِّن طِينٍ ...

He it is Who has created you from clay,

refers to the father of mankind, Adam, from whom mankind originated, multiplied in numbers and spread about, east and west.

Allah said,

... ثُمَّ قَضَى أَجَلاً وَأَجَلٌ مُّسمًّى عِندَهُ ...

Then has decreed a stated term. And there is with Him another determined term...

His saying; ثُمَّ قضَى أجَلاً (Then has decreed a stated term),

refers to death,

while, وَأجَلٌ مُّسمًّى عِندَهُ (And there is with Him another determined term...),

refers to the Hereafter,

according to Sa`id bin Jubayr who reported this from Ibn Abbas.

Similar statements were narrated from Mujahid, Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah, Ad-Dahhak, Zayd bin Aslam, Atiyah, As-Suddi, Muqatil bin Hayyan and others.

Ibn Abbas and Mujahid said that, ثُمَّ قضَى أجَلاً (And then has decreed a stated term),

is the term of this earthly life,

while, وَأجَلٌ مُّسمًّى عِندَهُ (And there is with Him another determined term),

refers to man's extent of life until he dies as mentioned in Allah's statement;

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ

It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (life) be fulfilled. (6:60)

The meaning of Allah's statement, عِندَهُ (With Him), is that;

none but Him knows when it will occur.

Allah said in other **Ayat**,

إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لاَ يُجَلِّيهَا لِوَقْتِهَآ إِلاَّ هُوَ

> The knowledge thereof is with my Lord. None can reveal its time but He. (7:187)
>
> and,

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَـهَا

فِيمَ أَنتَ مِن ذِكْرَاهَا

إِلَى رَبِّكَ مُنتَهَـهَآ

> They ask you about the Hour -- when will be its appointed time! You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof. (79:42-44)

Allah said,

... ثُمَّ أَنتُمْ تَمْتَرُونَ (٢)

Yet you doubt.

According to As-Suddi,

> the coming of the (last) Hour.

Allah said next,

وَهُوَ اللّهُ فِي السَّمَاوَاتِ وَفِي الأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ (٣)

And He is Allah in the heavens and the earth, He knows what you conceal and what you reveal, and He knows what you earn.

> Meaning, it is He Who is called Allah, throughout the heavens and the earth, that is, it is He who is worshipped, singled out, whose divinity is believed in by the inhabitants of the heavens and the earth. They call Him Allah, and they supplicate to Him in fear and hope, except those who disbelieve among the Jinns and mankind.

In another **Ayah**, Allah said;

وَهُوَ الَّذِى فِى السَّمَآءِ إِلَـهٌ وَفِى الاٌّرْضِ إِلَـهٌ

It is He Who is God in the heavens and the earth. (43:84)

meaning, He is the God of those in heaven and those on earth, and He knows all affairs, public and secret.

... وَيَعْلَمُ مَا تَكْسِبُونَ

And He knows what you earn.

all the good and bad deeds that you perform.

وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَـتِ رَبِّهِمْ إِلاَّ كَانُواْ عَنْهَا مُعْرِضِينَ

6:4 And never an Ayah comes to them from the Ayat of their Lord, but that they have been turning away from it.

فَقَدْ كَذَّبُواْ بِالْحَقِّ لَمَّا جَآءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُواْ بِهِ يَسْتَهْزِءُونَ

6:5 Indeed, they rejected the truth when it came to them, but there will come to them the news of that which they used to mock at.

أَلَمْ يَرَوْاْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّـهُمْ فِى الاٌّرْضِ مَا لَمْ نُمَكِّن لَّكُمْ

6:6 Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you!

وَأَرْسَلْنَا السَّمَآءَ عَلَيْهِم مَّدْرَاراً وَجَعَلْنَا الاٌّنْهَـرَ تَجْرِى مِن تَحْتِهِمْ

And We poured out on them rain from the sky in abundance, and made the rivers flow under them.

فَأَهْلَكْنَـهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِن بَعْدِهِمْ قَرْناً ءَاخَرِينَ

Yet We destroyed them for their sins, and created after them other generations.

Threatening the Idolators for their Stubbornness

Allah says;

وَمَا تَأْتِيهِم مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلاَّ كَانُواْ عَنْهَا مُعْرِضِينَ (٤)

And never an **Ayah** comes to them from the **Ayat** of their Lord, but that they have been turning away from it.

Allah states that the rebellious, stubborn polytheists will turn away from every **Ayah**, meaning, sign, miracle and proof that is evidence of Allah's Uniqueness and the truth of His honorable Messengers. They will not contemplate about these **Ayat** or care about them.

Allah said,

فَقَدْ كَذَّبُواْ بِالْحَقِّ لَمَّا جَاءهُمْ فَسَوْفَ يَأْتِيهِمْ أَنبَاء مَا كَانُواْ بِهِ يَسْتَهْزِؤُونَ (٥)

Indeed, they rejected the truth when it came to them, but there will come to them the news of that which they used to mock at.

This **Ayah** contains a warning and a stern threat for the disbelievers' rejection of the truth, stating that the disbelievers will surely know the truth of what they used to deny and taste the evil end of their behavior.

Allah advises and warns the disbelievers, that they should avoid the torments and afflictions of this life, similar to what befell their likes from previous nations, who were stronger, wealthier, had more offspring, and were more exploitive on the earth.

Allah said,

أَلَمْ يَرَوْاْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّاهُمْ فِي الأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ ...

Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you!

meaning, they had more wealth, children, buildings, abundant provision, riches and soldiers.

Allah said next,

... وَأَرْسَلْنَا السَّمَاء عَلَيْهِم مِّدْرَارًا ...

and We poured out on them rain from the sky in abundance,

in reference to rain that comes often,

... وَجَعَلْنَا الأَنْهَارَ تَجْرِي مِن تَحْتِهِمْ ...

And made the rivers flow under them.

as rain was abundant and the springs were plentiful, so that We deceived them.

... فَأَهْلَكْنَاهُم بِذُنُوبِهِمْ ...

Yet We destroyed them for their sins,

meaning the mistakes and errors that they committed,

... وَأَنْشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ (٦)

and created after them other generations,

for, these generations of old perished and became as legends and stories, **وَأَنْشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ**

(And created after them other generations), so that We test the new generations, as well. Yet, they committed similar errors and were destroyed, as their ancestors were destroyed. Therefore, beware of the same end that might befall you, for you are not dearer to Allah than these previous nations, but the Messenger whom you defied is dearer to Allah than the Messengers they defied. Thus, you are more liable than them to receive torment, if it was not for Allah's mercy and kindness.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَـباً فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُواْ إِنْ هَـذَآ إِلاَّ سِحْرٌ مُّبِينٌ

6:7 And even if We had sent down unto you a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!''

وَقَالُواْ لَوْلا أُنزِلَ عَلَيْهِ مَلَكٌ

6:8 And they say: "Why has not an angel been sent down to him!''

وَلَوْ أَنزَلْنَا مَلَكاً لَّقُضِىَ الأَمْرُ ثُمَّ لاَ يُنظَرُونَ

Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

وَلَوْ جَعَلْنَـهُ مَلَكاً لَّجَعَلْنَـهُ رَجُلاً وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ

6:9 And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion.

وَلَقَدِ اسْتُهْزِىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُواْ مِنْهُمْ مَّا كَانُواْ بِهِ يَسْتَهْزِءُونَ

6:10 And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.

قُلْ سِيرُواْ فِى الأَرْضِ ثُمَّ انْظُرُواْ كَيْفَ كَانَ عَـقِبَةُ الْمُكَذِّبِينَ

6:11 Say: "Travel in the land and see what was the end of those who rejected truth.''

Censuring the Rebellious and their Refusal to Accept Human Messengers

Allah describes the rebellion and stubbornness of the idolators in defying the truth and arguing against it,

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ ...

And even if We had sent down unto you a Message written on paper so that they could touch it with their hands,

meaning, if they saw this Message's descent and were eye-witnesses to that,

... لَقَالَ الَّذِينَ كَفَرُواْ إِنْ هَـذَا إِلاَّ سِحْرٌ مُّبِينٌ (٧)

the disbelievers would have said: "This is nothing but obvious magic!''

This is similar to Allah's description of the disbelievers' defiance of facts and truth,

وَلَوْ فَتَحْنَا عَلَيْهِم بَاباً مِّنَ السَّمَاءِ فَظَلُّواْ فِيهِ يَعْرُجُونَ

لَقَالُواْ إِنَّمَا سُكِّرَتْ أَبْصَـرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ

And even if We opened to them a gate from the heaven and they were to continue ascending

thereto. They would surely say: "Our eyes have been (as if) dazzled. Nay, we are a people bewitched.'' (15:14-15)

وَإِن يَرَوْاْ كِسْفاً مِّنَ السَّمَآءِ سَـقِطاً يَقُولُواْ سَحَـبٌ مَّرْكُومٌ

And if they were to see a piece of the heaven falling down, they would say, "Clouds gathered in heaps!'' (52:44)

وَقَالُواْ لَوْلا أُنزِلَ عَلَيْهِ مَلَكٌ ...

And they say: "Why has not an angel been sent down to him!''

to convey the Message with admonition along with him.

Allah replied,

... وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ الأمْرُ ثُمَّ لاَ يُنظَرُونَ (٨)

Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

Consequently, even if the angels descend, while the disbelievers still had the same attitude, then the torment will surely befall them from Allah as a consequence.

Allah said in other **Ayat**,

مَا نُنَزِّلُ الْمَلَـئِكَةَ إِلاَّ بِالحَقِّ وَمَا كَانُواْ إِذًا مُّنظَرِينَ

We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the disbelievers) would have no respite! (15:8)

يَوْمَ يَرَوْنَ الْمَلَـئِكَةَ لاَ بُشْرَى يَوْمَئِذٍ لِّلْمُجْرِمِينَ

On the Day they will see the angels, no glad tidings will there be for the criminals that day. (25:22)

Allah's statement,

وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلاً وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ (٩)

And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion.

meaning, if We send an angel along with the human Messenger, or if We send an angel as a Messenger to mankind, he would be in the shape of a man so that they would be able to speak to him and benefit from his teachings. In this case, the angel (in the shape of a human) will also cause confusion for them, just as the confusion they caused themselves over accepting humans as Messengers!

Allah said,

قُل لَوْ كَانَ فِى الأَرْضِ مَلَـئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَآءِ مَلَكًا رَّسُولاً

Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.'' (17:95)

It is a mercy from Allah to His creation that He sends every type of creation, Messengers from among their kind, so that they are able to call their people to Allah, and their people able to talk to them, ask them and benefit from them.

In another **Ayah**, Allah said;

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِّنْ أَنفُسِهِمْ يَتْلُواْ عَلَيْهِمْ ءَايَـتِهِ وَيُزَكِّيهِمْ

Indeed Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves,

reciting unto them His verses (the Qur'an), and purifying them. (3:164)

Ad-Dahhak said that Ibn Abbas said about the **Ayah** (6:9),

"If an angel was sent to them, he would come in the shape of a man. This is because they will not be able to look at the angel due to light.''

... وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ

... and We would have certainly caused them confusion in a matter which they have already covered with confusion.

meaning, We would confuse them over their confusion.

And Al-Walibi reported Ibn Abbas saying;

"We brought doubts around them.''

Allah's statement,

وَلَقَدِ اسْتُهْزِىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُواْ مِنْهُم مَّا كَانُواْ بِهِ يَسْتَهْزِؤُونَ (١٠)

And indeed Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.

comforts the Messenger concerning the denial of him by his people. 'The **Ayah** also promises the Messenger, and his believers, of Allah's victory and the good end in this life and the Hereafter.

Allah said next,

قُلْ سِيرُواْ فِي الأَرْضِ ثُمَّ انظُرُواْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ (١١)

Say: "Travel in the land and see what was the end of those who rejected truth.''

meaning, contemplate about yourselves and think about the afflictions Allah struck the previous nations with, those who defied His Messengers

and denied them. Allah sent torment, afflictions and punishment on them in this life, as well as the painful torment in the Hereafter, while saving His Messengers and believing servants.

قُل لِّمَن مَّا فِى السَّمَـوَتِ وَالاٌّرْضِ

6:12 Say: "To whom belongs all that is in the heavens and the earth!''

قُل للَّهِ

Say: "To Allah.''

كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ

He has prescribed mercy for Himself.

لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَـمَةِ لاَ رَيْبَ فِيهِ

Indeed He will gather you together on the Day of Resurrection, about which there is no doubt.

الَّذِينَ خَسِرُواْ أَنفُسَهُمْ فَهُمْ لاَ يُؤْمِنُونَ

Those who destroy themselves will not believe.

وَلَهُ مَا سَكَنَ فِى الَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ

6:13 And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing.''

قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيّاً فَاطِرِ السَّمَـوَتِ وَالاٌّرْضِ وَهُوَ يُطْعِمُ وَلاَ يُطْعَمُ

6:14 Say: "Shall I take as a guardian any other than Allah, the Creator of the heavens and the earth! And it is He Who feeds but is not fed.''

قُلْ إِنِّى أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلاَ تَكُونَنَّ مِنَ الْمُشْرِكَينَ

Say: "Verily, I am commanded to be the first of those who submit.'' And be not you of the idolators.

قُلْ إِنِّى أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ

6:15 Say: "I fear, if I disobey my Lord, the torment of a Mighty Day.''

مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ

6:16 Who is averted from (such a torment) on that Day; then He (Allah) has surely been Merciful to him. And that would be the obvious success.

Allah is the Creator and the Sustainer

Allah says;

قُل لِّمَن مَّا فِي السَّمَاوَاتِ وَالأَرْضِ قُل لِلّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ ...

Say: "To whom belongs all that is in the heavens and the earth!''

Say: "To Allah.''

He has prescribed mercy for Himself.

Allah states that He is the King and Owner of the heavens and earth and all of what is in them, and that He has written mercy on His Most Honorable Self.

It is recorded in the Two **Sahihs**, that Abu Hurayrah said that the Prophet said,

إِنَّ اللهَ لَمَّا خَلَقَ الْخَلْقَ، كَتَبَ كِتَابًا عِنْدَهُ فَوْقَ الْعَرْشِ، إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي

When Allah created the creation, He wrote in a Book that He has with Him above the Throne; `My mercy overcomes My anger.'

Allah said;

... لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لاَ رَيْبَ فِيهِ ...

Indeed He will gather you together on the Day of Resurrection, about which there is no doubt.

swearing by His Most Honored Self that He will gather His servants, **إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ** (For appointed meeting of a known Day), (56:50), the Day of Resurrection that will certainly occur, and there is no doubt for His believing servants in this fact. As for those who deny and refuse, they are in confusion and disarray.

Allah's statement,

... الَّذِينَ خَسِرُواْ أَنفُسَهُمْ ...

Those who destroy themselves,

on the Day of Resurrection,

... فَهُمْ لاَ يُؤْمِنُونَ (١٢)

will not believe.

in the Return and thus do not fear the repercussions of that Day.

Allah said next,

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ...

And to Him belongs whatsoever exists in the night and the day.

meaning, all creatures in the heavens and earth are Allah's servants and creatures, and they are all under His authority, power and will; there is no deity worthy of worship except Him,

... وَهُوَ السَّمِيعُ الْعَلِيمُ (١٣)

and He is the All-Hearing, the All-Knowing.

He hears the statements of His servants and knows their actions, secrets and what they conceal.

Allah then said to His servant and Messenger Muhammad, whom He sent with the pure **Tawhid** and the straight religion, commanding him to call the people to Allah's straight path;

قُلْ أَغَيْرَ اللّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالأَرْضِ ...

Say: "Shall I take as a guardian any other than Allah, the Creator of the heavens and the earth!''

The meaning here is, I will not take a guardian except Allah, without partners, for He is the Creator of the heavens and earth Who originated them without precedent,

Similarly, Allah said,

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِّى أَعْبُدُ أَيُّهَا الْجَـهِلُونَ

Say: "Do you order me to worship other than Allah, O you fools!'' (39:64)

... وَهُوَ يُطْعِمُ وَلاَ يُطْعَمُ ...

And it is He Who feeds but is not fed.

For He sustains His creatures without needing them.

Allah also said;

وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلاَّ لِيَعْبُدُونِ

And I created not the Jinn and humans except that they should worship Me (Alone). (51:56)

Some scholars read it,

وَهُوَ يُطْعِمُ وَلاَ يَطْعَمُ

And it is He Who feeds but He does not eat.''

meaning, Allah does not eat.

Abu Hurayrah narrated,

"A man from Al-Ansar from the area of Quba' invited the Prophet to eat some food, and we went along with the Prophet. When the Prophet ate and washed his hands, he said,

الْحَمْدُ للهِ الَّذِي يُطْعِمُ ولَا يُطْعَمُ، ومَنَّ عَلَيْنَا فَهَدَانَا وأَطْعَمَنَا، وسَقَانَا مِنَ الشَّرَابِ، وكَسَانَا مِنَ العُرْيِ، وكُلَّ بَلَاءٍ حَسَنٍ أَبْلَانَا،

الْحَمْدُ للهِ غَيْرَ مُوَدَّعٍ ربِّي ولَا مُكَافأً ولَا مَكْفُورٍ، ولَا مُسْتَغْنًى عَنْهُ،

الْحَمْدُ للهِ الَّذِي أَطْعَمَنَا مِنَ الطَّعَامِ، وسَقَانَا مِنَ الشَّرَابِ، وكَسَانَا مِنَ الْعُرْيِ، وهَدَانَا مِنَ الضَّلَالِ، وبَصَّرَنَا مِنَ العَمَى، وفَضَّلَنَا عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا،

الْحَمْدُ للهِ رَبِّ الْعَالَمِين

All praise is due to Allah, Who feeds but is never fed, He bestowed bounty unto us, Who gave us guidance and fed us, gave us something to drink, covered our nakedness; and for every favor He has given us.

All praise is due to Allah, praise that should not be neglected, my Lord, all the while affirming that we will never be able to duly thank Him; nor be appreciative enough of Him, nor be free of needing Him.

All thanks and praises are due to Allah Who fed us the food, gave us the drink, covered our nudity, guided us from misguidance, gave us sight from blindness, and honored us above many of His creatures.

All praise is due to Allah, Lord of all that exists.''

... قُلْ إِنِّيَ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ...

Say: "Verily, I am commanded to be the first of those who submit themselves to Allah as (Muslims).''

from this **Ummah**,

... وَلاَ تَكُونَنَّ مِنَ الْمُشْرِكَينَ (١٤)

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ (١٥)

And be not you of the idolaters.

Say: "I fear, if I disobey my Lord, the torment of a Mighty Day.''

the Day of Resurrection,

مَّن يُصْرَفْ عَنْهُ ...

Who is averted from,

such a torment,

.... يَوْمَئِذٍ فَقَدْ رَحِمَهُ ...

on that Day, He has surely been Merciful to him,

meaning, Allah will have been merciful to him,

... وَذَلِكَ الْفَوْزُ الْمُبِينُ (١٦)

And that would be the obvious success.

Allah also said,

فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

And whoever is moved away from the Fire and admitted to Paradise, he indeed is successful. (3:185)

success here indicates acquiring profit and negates loss.

وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلاَ كَـشِفَ لَهُ إِلاَّ هُوَ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَىْءٍ قَدُيرٌ

6:17 And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

6:18 And He is the Irresistible, above His servants, and He is the All-Wise, Well-Acquainted with all things.

قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَـدةً

6:19 Say: "What thing is the most great in witness!''

قُلِ اللَّهِ شَهِيدٌ بِيْنِى وَبَيْنَكُمْ وَأُوحِىَ إِلَىَّ هَـذَا الْقُرْءَانُ لأُنذِرَكُمْ بِهِ وَمَن بَلَغَ أَئِنَّكُمْ

Say: "Allah is Witness between you and I; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach.

لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ ءَالِهَةً أُخْرَى

Can you verily bear witness that besides Allah there are other gods!''

قُل لاَّ أَشْهَدُ

Say "I bear no (such) witness!''

قُلْ إِنَّمَا هُوَ إِلَـهٌ وَحِدٌ وَإِنَّنِى بَرِىءٌ مِّمَّا تُشْرِكُونَ

Say: "Only He is God, alone, and truly I am innocent of what you join in worship with Him.''

الَّذِينَ ءَاتَيْنَـهُمُ الْكِتَـبَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَآءَهُمُ

6:20 Those to whom We have given the Scripture recognize him, as they recognize their own children.

الَّذِينَ خَسِرُواْ أَنفُسَهُمْ فَهُمْ لاَ يُؤْمِنُونَ

Those who have lost (destroyed) themselves will not believe.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِباً أَوْ كَذَّبَ بِـَايَـتِهِ إِنَّهُ لاَ يُفْلِحُ الظَّـلِمُونَ

6:21 And who does more wrong than he who invents a lie against Allah or rejects His Ayat! Verily, the wrongdoers shall never be successful.

Allah is the Irresistible, Able to Bring Benefit and Protect from Harm

Allah states that He Alone brings benefit or harm, and that He does what He wills with His creatures, none can resist His judgment or prevent what He decrees,

وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلاَ كَاشِفَ لَهُ إِلاَّ هُوَ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدُيرٌ (١٧)

And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is able to do all things.

Similarly, Allah said,

مَّا يَفْتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلاَ مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلاَ مُرْسِلَ لَهُ مِن بَعْدِهِ

Whatever mercy, Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. (35:2)

It is recorded in the **Sahih** that the Messenger of Allah used to supplicate,

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَد

O Allah, there is none Who can avert what You grant or give what You deprive, and no fortune ever helps the fortunate against You.

This is why Allah said,

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ...

And He is the Irresistible, above His servants,

> meaning, to Him the necks are subservient, the tyrants humble before Him and He has complete control over all things. The creatures have all bowed to Allah and are humbled before His grace, honor, pride, greatness, highness and ability over all things. The creatures are insignificant before Him, for they are all under His irresistible decision and power,

... وَهُوَ الْحَكِيمُ ...

and He is the All-Wise, (in all His actions),

... الْخَبِيرُ (١٨)

Well-Acquainted with all things.

> Who places everything in its rightful place, grants and favors whomever deserves His favor.

Allah said next,

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادةً ...

Say: "What thing is the most great in witness!''

> or what is the greatest witness,

... قُلِ اللّهِ شَهِيدٌ بِيْنِي وَبَيْنَكُمْ ...

Say: "Allah (the Most Great!) is Witness between you and I.''

> for He knows what I brought you and what you will answer me with,

... وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لأُنذِرَكُم بِهِ وَمَن بَلَغَ ...

this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach.

Therefore, this Qur'an is a warner for all those who hear of it.

In another **Ayah**, Allah said,

وَمَن يَكْفُرْ بِهِ مِنَ الاٌّحْزَابِ فَالنَّارُ مَوْعِدُهُ

But those of the sects that reject it, the Fire will be their promised meeting place. (11:17)

Ar-Rabi bin Anas said,

"Those who follow the Messenger of Allah ought to call to what the Messenger of Allah called to and warn against what he warned against.''

Allah said next,

... أَئِنَّكُمْ لَتَشْهَدُونَ ...

"Can you verily bear witness...'' (O idolators),

... أَنَّ مَعَ اللّهِ آلِهَةً أُخْرَى قُل لاَّ أَشْهَدُ ...

"that besides Allah there are other gods!'' Say, "I bear no (such) witness!''

Similarly, in another **Ayah**, Allah said;

فَإِن شَهِدُواْ فَلاَ تَشْهَدْ مَعَهُمْ

Then if they testify, testify not you with them. (6:150)

Allah said next,

... قُلْ إِنَّمَا هُوَ إِلَـهٌ وَاحِدٌ وَإِنَّنِي بَرِيءٌ مِّمَّا تُشْرِكُونَ (١٩)

Say: "Only He is God, alone, and truly I am innocent of what you join in worship with Him.''

People of the Book Recognize the Prophet Just as They Recognize Their Own Children

Allah says,

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءهُمُ ...

Those to whom We have given the Scripture recognize him, as they recognize their own children.

Allah says, the People of the Book know what you brought them, O Muhammad, as they know their own children. This is because they received good news from the previous Messengers and Prophets about the coming of Muhammad, his attributes, homeland, his migration, and the description of his **Ummah**.

Allah said next,

... الَّذِينَ خَسِرُواْ أَنفُسَهُمْ ...

Those who have lost (destroyed) themselves,

and thus incurred the ultimate loss,

... فَهُمْ لاَ يُؤْمِنُونَ (٢٠)

will not believe.

in this clear matter. A matter about which the previous Prophets gave good news, and a matter extolled about in ancient and modern times.

Allah said next,

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ...

And who does more wrong than he who invents a lie against Allah or rejects His **Ayat**,

meaning, there is no person more unjust than he who lies about Allah and claims that Allah has sent him, while Allah did not send him. There is no person more unjust than he who denies Allah's proofs, signs and evidences,

... إِنَّهُ لاَ يُفْلِحُ الظَّالِمُونَ (٢١)

Verily, the wrongdoers shall never be successful.

Surely, both of these people will never acquire success, whoever falsely (claims that Allah sent him) and whoever refuses (Allah's **Ayat**).

وَيَوْمَ نَحْشُرُهُمْ جَمِيعاً ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُواْ أَيْنَ شُرَكَآؤُكُمُ الَّذِينَ كُنتُمْ تَزْعُمُونَ

6:22 And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allah)!''

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلاَّ أَن قَالُواْ وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ

6:23 There will then be (left) no Fitnah for them but to say: "By Allah, our Lord, we were not those who joined others (in worship with Allah).''

انظُرْ كَيْفَ كَذَبُواْ عَلَى أَنفُسِهِمْ وَضَلَّ عَنْهُمْ مَّا كَانُواْ يَفْتَرُونَ

6:24 Look! How they lie against themselves! But the (lie) which they invented will disappear from them.

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِى ءَاذَانِهِمْ وَقْراً وَإِن يَرَوْاْ كُلَّ ءَايَةٍ لاَّ يُؤْمِنُواْ بِهَا

6:25 And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Ayat they will not believe therein;

حَتَّى إِذَا جَآءُوكَ يُجَـدِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَـذَآ إِلاَّ أَسَـطِيرُ الاٌّوَّلِينَ

to the point that when they come to you to argue with you, those who disbelieve say: "These are nothing but tales of the men of old.''

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِن يُهْلِكُونَ إِلاَّ أَنفُسَهُمْ وَمَا يَشْعُرُونَ

6:26 And they prevent others from him and they themselves keep away from him, and (by doing so) they destroy none but themselves, yet they perceive (it) not.

The Polytheists Shall be Questioned About the Shirk They Committed

About the polytheists, Allah said:

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ...

And on the Day when We shall gather them all together,

This is on the Day of Resurrection,

... ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا ...

We shall say to those who joined partners in worship (with Us):

when He will ask them about the idols and rivals that they worshipped instead of Him.

Allah will say to them,

... أَيْنَ شُرَكَآؤُكُمُ الَّذِينَ كُنتُمْ تَزْعُمُونَ (٢٢)

Where are your partners (false deities) whom you used to assert (as partners in worship with Allah)!

Allah said in Surah **Al-Qasas**,

وَيَوْمَ يُنَـدِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآئِـىَ الَّذِينَ كُنتُمْ تَزْعُمُونَ

And (remember) the Day when He will call to them, and say, "Where are My (so-called) partners whom you used to assert!'' (28:62)

Allah's statement,

ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ ...

There will then be (left) no **Fitnah** for them,

means, argument.

Ata' Al-Khurasani said that, ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ (There will then be (left) no **Fitnah** for them),

in the face of the affliction that will be placed on them,

... إِلاَّ أَن قَالُواْ وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ (٢٣)

but to say: "By Allah, our Lord, we were not those who joined others (in worship with Allah).''

Allah said next,

انظُرْ كَيْفَ كَذَبُواْ عَلَى أَنفُسِهِمْ وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ (٢٤)

Look! How they lie against themselves! But the (lie) which they invented will disappear from them.

which is similar to His other statement,

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ

مِن دُونِ اللَّهِ قَـالُواْ ضَـلُّواْ عَنَّا بَل لَّمْ نَكُنْ نَّدْعُواْ مِن قَبْلُ شَيْئاً كَذَلِكَ يُضِلُّ اللَّهُ الْكَـفِرِينَ

Then it will be said to them: "Where are (all) those whom you used to join in worship as partners, Besides Allah'!'

They will say, "They have vanished from us: Nay, we did not invoke (worship) anything before.''

Thus Allah leads astray the disbelievers. (40:73-74)

The Miserable Do Not Benefit from the Qur'an

Allah's statement,

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ ...

And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not,

means, they come to you, (O Muhammad), so that they hear you recite the Qur'an, but its recitation does not benefit them, because Allah has set veils on their hearts, and so they do not understand the Qur'an,

... وَفِي آذَانِهِمْ وَقْرًا ...

and (set) deafness in their ears;

that prevents them from hearing what benefits them.

In another **Ayah**, Allah said;

وَمَثَلُ الَّذِينَ كَفَرُواْ كَمَثَلِ الَّذِى يَنْعِقُ بِمَا لاَ يَسْمَعُ إِلاَّ دُعَآءً وَنِدَآءً

And the example of those who disbelieve, is as that of him who shouts at one who hears nothing but calls and cries. (2:171)

Allah said next,

... وَإِن يَرَوْاْ كُلَّ آيَةٍ لاَّ يُؤْمِنُواْ بِهَا ...

if they see every one of the **Ayat** they will not believe therein;

meaning, they will not believe in any of the **Ayat**, proofs, clear evidences and signs they witness

because they do not have sound comprehension or fair judgment.

In another **Ayah**, Allah said,

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لأَسْمَعَهُمْ

Had Allah known of any good in them, He would indeed have made them listen. (8:23)

Allah said,

... حَتَّى إِذَا جَآؤُوكَ يُجَادِلُونَكَ ...

to the point that when they come to you to argue with you...

using falsehood against truth,

... يَقُولُ الَّذِينَ كَفَرُواْ إِنْ هَذَآ إِلاَّ أَسَاطِيرُ الأَوَّلِينَ (٢٥)

those who disbelieve say: "These are nothing but tales of the men of old.''

The disbelievers say, what you (O Muhammad) brought us was taken from the books of those who were before us, meaning plagiarized,

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ ...

And they prevent others from him and they themselves keep away from him,

They discourage people from following the truth, believing in Muhammad and obeying the Qur'an,

وَيَنْأَوْنَ عَنْهُ (and they themselves keep away from him),

They thus combine both evil acts, for they neither benefit themselves, nor let others benefit from the Prophet.

Ali bin Abi Talhah said that Ibn Abbas said that the **Ayah**, وَهُمْ يَنْهَوْنَ عَنْهُ (And they prevent others from him), means,

they hinder people from believing in Muhammad.

Muhammad bin Al-Hanafiyyah said,

"The disbelievers of Quraysh used to refrain from meeting Muhammad and they discouraged people from coming to him.''

Similar was reported from Qatadah, Mujahid and Ad-Dahhak and several others.

... وَإِن يُهْلِكُونَ إِلاَّ أَنفُسَهُمْ وَمَا يَشْعُرُونَ (٢٦)

and (by doing so) they destroy not but themselves, yet they perceive (it) not.

They destroy themselves by committing this evil action, and its harm will only touch them. Yet, they do not perceive this fact!

وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى النَّارِ فَقَالُواْ يلَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِـَايَـتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ

6:27 If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat of our Lord, and we would be of the believers!''

بَلْ بَدَا لَهُمْ مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ

6:28 Nay, what they had been concealing before has become manifest to them.

وَلَوْ رُدُّواْ لَعَـدُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَـذِبُونَ

But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

وَقَالُواْ إِنْ هِيَ إِلاَّ حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

6:29 And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected.''

وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَـذَا بِالْحَقِّ

6:30 If you could but see when they will stand before their Lord! He will say: "Is not this the truth!''

قَالُواْ بَلَى وَرَبِّنَا

They will say: "Yes, by our Lord!''

قَالَ فَذُوقُواْ العَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ

He will then say: "So taste you the torment because you used not to believe.''

Wishes and Hopes Do Not Help One When He Sees the Torment

Allah tells;

وَلَوْ تَرَىَ إِذْ وُقِفُواْ عَلَى النَّارِ ...

If you could but see when they will be held over the (Hell) Fire!

Allah mentions the condition of the disbelievers when they are made to stand before the Fire on the Day of Resurrection and witness its chains and restraints, along with seeing the horrible, momentous conditions in the Fire with their own eyes. This is when,

... فَقَالُواْ يَا لَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ (٢٧)

They will say: "Would that we were but sent back (to the world)! Then we would not deny the **Ayat** of our Lord, and we would be of the believers!''

> They wish that they would be sent back to the life of the world so that they could perform righteous deeds, refrain from disbelieving in the **Ayat** of their Lord and be among the believers.

Allah said,

بَلْ بَدَا لَهُم مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ ...

Nay, what they had been concealing before has become manifest to them.

> meaning, the disbelief, denial and rebellion that they used to hide in their hearts will then be uncovered, even though they will try to hide this fact in this life and the Hereafter.
>
> Earlier, Allah said,
>
> ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلاَّ أَن قَالُواْ وَاللّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ
>
> انظُرْ كَيْفَ كَذَبُواْ عَلَى أَنفُسِهِمْ وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ
>
> There will then be (left) no trial for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah.'' Look! How they lie against themselves! But the (lie) which they invented will disappear from them. (6:23-24)
>
> It is also possible that the meaning here is that the disbelievers will realize the truth that they knew all along in their hearts, that is, that what the Messengers brought them in this life is true, although they used to deny his Message before their followers.
>
> Allah said that Musa said to Fir`awn,
>
> لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَـؤُلاءِ إِلاَّ رَبُّ السَّمَـوَتِ وَالاٌّرْضِ بَصَآئِرَ

"Verily, you know that these signs have clearly been sent down by none but the Lord of the heavens and the earth as eye-opening evidence.'' (17:102)

Allah said about Fir`awn and his people,

وَجَحَدُواْ بِهَا وَاسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْماً وَعُلُوّاً

And they belied them (those **Ayat**) wrongfully and arrogantly, though they were themselves convinced thereof. (27:14)

بَلْ بَدَا لَهُم مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ ...

Nay, it has become manifest to them what they had been concealing before.

When this occurs, and the disbelievers ask to be returned to this life, they will not do so because they truly wish to embrace the faith. Rather, they ask to be returned to this life for fear of the torment that they are witnessing before them, as punishment for the disbelief they committed, and to try and avoid the Fire that they see before their eyes.

... وَلَوْ رُدُّواْ لَعَادُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ (٢٨)

But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.

meaning, they lie when they say they wish to go back to this life so that they can embrace the faith.

Allah states that even if they were sent back to the life of this world, they will again commit the disbelief and defiance that they were prohibited.

وَإِنَّهُمْ لَكَاذِبُونَ (And indeed they are liars), in their statement that,

... فَقَالُواْ يَا لَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ

بَلْ بَدَا لَهُم مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّواْ لَعَادُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

"Would that we were but sent back! Then we would not deny the **Ayat** of our Lord, and we would be of the believers!''

Nay, what they had been concealing before has become manifest to them. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.

Therefore, they will revert to their old behavior,

وَقَالُواْ إِنْ هِيَ إِلاَّ حَيَاتُنَا الدُّنْيَا ...

And they said: There is no life but our life of this world,

and there is no Hereafter,

... وَمَا نَحْنُ بِمَبْعُوثِينَ (٢٩)

and never shall we be resurrected.

Allah said,

وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى رَبِّهِمْ ...

If you could but see when they will stand before their Lord!

in front of Him,

... قَالَ أَلَيْسَ هَذَا بِالْحَقِّ ...

He will say: "Is not this the truth''

meaning, is not Resurrection true, contrary to what you thought,

... قَالُواْ بَلَى وَرَبِّنَا ...

They will say: "Yes, by our Lord!''

... قَالَ فَذُوقُواْ العَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ (٣٠)

He will then say: "So taste you the torment because you used not to believe.''

and because you today denied Resurrection. Therefore, taste the torment,

أَفَسِحْرٌ هَـذَا أَمْ أَنتُمْ لاَ تُبْصِرُونَ

"Is this magic, or do you not see!'' (52:15)

قَدْ خَسِرَ الَّذِينَ كَذَّبُواْ بِلِقَآءِ اللَّهِ حَتَّى إِذَا جَآءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُواْ يحَسْرَتَنَا عَلَى مَا فَرَّطْنَا فِيهَا

6:31 They indeed are losers who denied their meeting with Allah, until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it,''

وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلاَ سَآءَ مَا يَزِرُونَ

while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

وَمَا الْحَيَوةُ الدُّنْيَآ إِلاَّ لَعِبٌ وَلَهْوٌ وَلَلدَّارُ الاٌّخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلاَ تَعْقِلُونَ

6:32 And the life of this world is nothing but play and amusement. But far better is the abode of the Hereafter for those have Taqwa. Will you not then understand!

Allah says;

قَدْ خَسِرَ الَّذِينَ كَذَّبُواْ بِلِقَاء اللّهِ ...

They indeed are losers who denied their meeting with Allah,

Allah describes the regret of the disbelievers when facing Him, and their disappointment at the commencement, along with their sorrow for not performing good deeds and for their evil deeds.

This is why Allah said,

... حَتَّى إِذَا جَاءتْهُمُ السَّاعَةُ بَغْتَةً قَالُواْ يَا حَسْرَتَنَا عَلَى مَا فَرَّطْنَا فِيهَا ...

until all of a sudden, the Hour (signs of death) is upon them, and they say: "Alas for us that we gave no thought to it.''

`It' here refers to either the life of this world, or the affairs of the Hereafter.

Allah's statement,

... وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلاَ سَاء مَا يَزِرُونَ (٣١)

while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

Asbat said that As-Suddi said,

"Upon entering his grave, every unjust person will meet a man with an ugly face, dark skin, awful odor, wearing dirty clothes, who will enter his grave with him. When the unjust person sees him, he will say, `How ugly is your face!'

He will reply, `So was your work, it was ugly.'

The unjust person will say, `How foul is the odor coming from you!'

He will reply, `Such was the case with your work, it stunk.'

The unjust person will say, `How dirty are your clothes!'

He will reply, `And your work too was dirty.'

The unjust person will ask, `Who are you?'

He will reply, `I am your deeds.'

So he will remain with the unjust person in his grave, and when he is resurrected on the Day of Resurrection, his companion will say to him, `In the life of the world, I used to carry you because you followed desire and lust. Today, you carry me.'

So he will ride on the unjust person's back and lead him until he enters the Fire.

So Allah said, وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ أَلاَ سَاء مَا يَزِرُونَ (while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!''

Allah's statement,

وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ لَعِبٌ وَلَهْوٌ ...

And the life of this world is nothing but play and amusement.

means, most of it is play and amusement,

... وَلَلدَّارُ الآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلاَ تَعْقِلُونَ (٣٢)

But far better is the abode of the Hereafter for those who have **Taqwa**. Will you not then understand!

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِى يَقُولُونَ فَإِنَّهُمْ لاَ يُكَذِّبُونَكَ وَلَـكِنَّ الظَّـلِمِينَ بِـَايَـتِ اللَّهِ يَجْحَدُونَ

6:33 We know indeed the grief which their words cause you; it is not you that they deny, but it is the verses of Allah that the wrongdoers deny.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُواْ عَلَى مَا كُذِّبُواْ وَأُوذُواْ حَتَّى أَتَـهُمْ نَصْرُنَا وَلاَ مُبَدِّلَ لِكَلِمَـتِ اللَّهِ وَلَقدْ جَآءَكَ مِن نَّبَإِ الْمُرْسَلِينَ

6:34 Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them, and none can alter the Words of Allah. Surely, there has reached you the information about the Messengers (before you).

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِن اسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقاً فِى الاٌّرْضِ أَوْ سُلَّماً فِى السَّمَآءِ فَتَأْتِيَهُمْ بِـَايَةٍ

6:35 If their aversion is hard on you, then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign.

وَلَوْ شَآءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلاَ تَكُونَنَّ مِنَ الْجَـهِلِينَ

And had Allah willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

6:36 It is only those who listen, that will respond, but as for the dead, Allah will raise them up, then to Him they will be returned.

Comforting the Prophet

Allah comforts the Prophet in his grief over his people's denial and defiance of him,

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ ...

We know indeed the grief which their words cause you;

meaning, We know about their denial of you and your sadness and sorrow for them.

Allah said in other **Ayat**,

فَلاَ تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَتٍ

So destroy not yourself in sorrow for them. (35:8)

and,

لَعَلَّكَ بَـخِعٌ نَّفْسَكَ أَلاَّ يَكُونُواْ مُؤْمِنِينَ

It may be that you are going to kill yourself with grief, that they do not become believers. (26:3)

and,

فَلَعَلَّكَ بَـخِعٌ نَّفْسَكَ عَلَى ءَاثَـرِهِمْ إِن لَّمْ يُؤْمِنُواْ بِهَـذَا الْحَدِيثِ أَسَفاً

Perhaps, you, would kill yourself in grief, over their footsteps (for their turning away from you), because they believe not in this narration. (18:6)

Allah's statement,

... فَإِنَّهُمْ لاَ يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللّهِ يَجْحَدُونَ (٣٣)

it is not you that they deny, but it is the verses of Allah that the wrongdoers deny.

means, they do not accuse you of being a liar, **وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللّهِ يَجْحَدُونَ** (but it is the Verses of Allah that the wrongdoers deny). It is only the truth that they reject and refuse.

Muhammad bin Ishaq mentioned that Az-Zuhri said that;

Abu Jahl, Abu Sufyan Sakhr bin Harb and Al-Akhnas bin Shurayq once came to listen to the Prophet reciting the Qur'an at night, but these three men were not aware of the presence of each other. So they listened to the Prophet's recitation until the morning, and then left.

They met each other on their way back and each one of them asked the others, "What brought you!''

So they mentioned to each other the reason why they came. They vowed not to repeat this incident

so that the young men of Quraysh would not hear of what they did and imitate them.

On the second night, each one of the three came back thinking that the other two would not come because of the vows they made to each other. In the morning, they again met each other on their way back and criticized each other, vowing not to repeat what they did.

On the third night, they again went to listen to the Prophet and in the morning they again vowed not to repeat this incident.

During that day, Al-Akhnas bin Shurayq took his staff and went to Abu Sufyan bin Harb in his house saying, "O Abu Hanzalah! What is your opinion concerning what you heard from Muhammad.''

Abu Sufyan said, "O Abu Thalabah! By Allah, I have heard some things that I recognize and know their implications. I also heard some things whose meaning and implications were unknown to me.''

Al-Akhnas said, "And I the same, by He Whom you swore by!''

Al-Akhnas left Abu Sufyan and went to Abu Jahl and asked him, "O Abu Al-Hakam! What is your opinion about what you heard from Muhammad.''

Abu Jahl said, "We competed with Bani Abd Manaf (the Prophet's sub tribe) and so we fed as they fed and gave away as they gave away. So, when we were neck and neck with them, just as two horses in a race, they said, `There is a Prophet from among us, to whom revelation from the heaven comes.' So how can we ever beat them at that! By Allah we will never believe in him or accept what he says.'

This is when Al-Akhnas left Abu Jahl and went away.''

Allah's statement,

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُواْ عَلَى مَا كُذِّبُواْ وَأُوذُواْ حَتَّى أَتَاهُمْ نَصْرُنَا ...

Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them,

This comforts the Prophet's concern for those who denied and rejected him.

Allah also commands the Prophet to be patient, just as the mighty Messengers before him were. He also promised him victory, just as the previous Messengers were victorious and the good end was theirs, after the denial and harm their people placed on them. Then, victory came to them in this life, just as victory is theirs in the Hereafter.

Allah said,

... وَلاَ مُبَدِّلَ لِكَلِمَاتِ اللّهِ ...

and none can alter the Words of Allah.

This refers to His decision that victory in this life and the Hereafter is for His believing servants.

Allah said in other **Ayat**,

كَتَبَ اللَّهُ لاّغْلِبَنَّ أَنَاْ وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

Allah has decreed: "Verily! It is I and My Messengers who shall be the victorious.'' Verily, Allah is All-Powerful, Almighty. (58:21)

Allah said;

... وَلَقدْ جَاءكَ مِن نَّبَإِ الْمُرْسَلِينَ (٣٤)

Surely, there has reached you the information about the Messengers (before you).

who were given victory and prevailed over the people who rejected them. And you (O Muhammad) have a good example in them.

Allah said next,

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ ...

If their aversion is hard on you,

and you cannot be patient because of their aversion,

... فَإِنِ اسْتَطَعْتَ أَن تَبْتَغِيَ نَفَقًا فِي الأَرْضِ أَوْ سُلَّمًا فِي السَّمَاء ...

then if you were able to seek a tunnel in the ground or a ladder to the sky...

Ali bin Abi Talhah reported that Ibn Abbas commented,

"If you were able to seek a tunnel and bring them an Ayah, or go up a ladder in the sky and bring a better Ayah than the one I (Allah) gave them, then do that.''

Similar was reported from Qatadah, As-Suddi and others.

... فَتَأْتِيَهُم بِآيَةٍ ...

so that you may bring them a sign.

Allah's statement,

... وَلَوْ شَاء اللّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلاَ تَكُونَنَّ مِنَ الْجَاهِلِينَ (٣٥)

And had Allah willed, He could have gathered them together upon true guidance, so be not you one of the ignorant.

is similar to His statement,

وَلَوْ شَاء رَبُّكَ لآمَنَ مَن فِي الأَرْضِ كُلُّهُمْ جَمِيعًا

And had your Lord willed, those on earth would have believed, all of them together. (10:99)

Ali bin Abi Talhah reported that Ibn Abbas said about Allah's statement, وَلَوْ شَاء اللّهُ لَجَمَعَهُمْ عَلَى الْهُدَى (And had Allah willed, He could have gathered them together upon true guidance),

> "The Messenger of Allah was eager that all people believe and be guided to follow him. Allah told him that only those whose happiness Allah has written in the first **Dhikr** will believe.''

Allah's statement,

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ...

It is only those who listen, that will respond,

> means, only those who hear the speech, comprehend and understand it, will accept your call, O Muhammad!
>
> In another **Ayah**, Allah said;

وَقَالُواْ لَوْلاَ نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِ

6:37 And they said: "Why is not a sign sent down to him from his Lord!''

قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَن يُنَزِّلٍ ءايَةً وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

Say: "Allah is certainly able to send down a sign, but most of them know not.''

وَمَا مِن دَآبَّةٍ فِى الاٌّرْضِ وَلاَ طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَـلُكُمْ

6:38 There is not a moving creature on earth, nor a bird that flies with its two wings, but are Umam like you.

مَّا فَرَّطْنَا فِى الكِتَـبِ مِن شَىْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ

We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.

وَالَّذِينَ كَذَّبُواْ بِـَايَـتِنَا صُمٌّ وَبُكْمٌ فِى الظُّلُمَـتِ

6:39 Those who reject Our Ayat are deaf and dumb in darkness.

مَن يَشَإِ اللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَى صِرَطٍ مُّسْتَقِيمٍ

Allah sends astray whom He wills and He guides on the straight path whom He wills.

The Idolators Ask for a Miracle

Allah says;

وَقَالُواْ لَوْلاَ نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ...

And they said: "Why is not a sign sent down to him from his Lord!''

Allah states that the idolators used to proclaim, "Why does not (Muhammad) bring an **Ayah** from his Lord,'' meaning, a miracle of their choice!

They would sometimes say,

وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِالاٌّيَـتِ إِلاَّ أَن كَذَّبَ بِهَا الاٌّوَّلُونَ وَءَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُواْ بِهَا وَمَا نُرْسِلُ بِالاٌّيَـتِ إِلاَّ تَخْوِيفًا

And nothing stops Us from sending the Ayat but that the people of old denied them. And We sent the she-camel to

Thamud as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction). (17:59)

and,

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَـقُهُمْ لَهَا خَـضِعِينَ

If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility. (26:4)

The Meaning of Umam

Allah said,

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ وَلاَ طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَالُكُم ...

There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are **Umam** like you.

Mujahid commented,

"Meaning, various species that have distinct names.''

Qatadah said,

"Birds are an **Ummah**, humans are an **Ummah** and the Jinns are an **Ummah**.''

As-Suddi said that, إِلاَّ أُمَمٌ أَمْثَالُكُم (but are **Umam** like you) means,

creations (or species).

Allah's statement,

... مَّا فَرَّطْنَا فِي الكِتَابِ مِن شَيْءٍ ...

We have neglected nothing in the Book,

means, the knowledge about all things is with Allah, and He never forgets any of His creatures, nor their sustenance, nor their affairs, whether these creatures live in the sea or on land.

In another **Ayah**, Allah said;

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُّبِينٍ

And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). All is in a Clear Book. (11:6)

there is a record of their names, numbers, movements, and lack of movement.

In another **Ayah**, Allah said;

وَكَأَيِّن مِّن دَآبَّةٍ لاَّ تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ

And so many a moving creature there is, that carries not its own provision! Allah provides for it and for you. And He is the All-Hearer, the All-Knower. (29:60)

... ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ (٣٨)

then unto their Lord they (all) shall be gathered.

Ibn Abi Hatim reported that Ibn Abbas said about the **Ayah**,

"Death gathers them.''

It was also said that the Day of Resurrection gathers them, for in another **Ayah**, Allah said;

وَإِذَا الْوُحُوشُ حُشِرَتْ

And when the wild beasts shall be gathered together. (81:5)

Abdur-Razzaq recorded that Abu Hurayrah said about Allah's statement,

رَبِّهِمْ إِلَى ثُمَّ شَيْءٍ مِن الكِتَابِ فِي فَرَّطْنَا مَّا أَمْثَالُكُم مٌّأَمَ إِلاَّ يُحْشَرُون

but are **Umam** like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered,

> "All creatures will be gathered on the Day of Resurrection, the beasts, birds and all others. Allah's justice will be so perfect, that the un-horned sheep will receive retribution from the horned sheep. Allah will then command them, `Be dust!' This is when the disbeliever will say, **يَا لَيْتَنِي كُنتُ تُرَابًا** ("Woe to me! Would that I were dust!)'' (78: 40)
>
> And this was reported from the Prophet in the **Hadith** about the Trumpet.

The Disbelievers will be Deaf and Mute in Darkness

Allah said,

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ ...

Those who reject Our **Ayat** are deaf and dumb in darkness.

> due to their ignorance, little knowledge and minute comprehension. Their example is that of the deaf-mute who cannot hear nor speak, as well as being blinded by darkness. Therefore, how can such a person find guidance to the path or change the condition he is in
>
> Allah said in other **Ayat**,
>
> مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَاراً فَلَمَّآ أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَـتٍ لاَّ يُبْصِرُونَ
>
> صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لاَ يَرْجِعُونَ

Their parable is that of one who kindled a fire; then, when it illuminated all around him, Allah took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the right path). (2:17-18)

and,

أَوْ كَظُلُمَـتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَـهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ظُلُمَـتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُوراً فَمَا لَهُ مِن نُورٍ

Or like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light. (24:40)

This is why Allah said here,

... مَن يَشَإِ اللّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَى صِرَاطٍ مُّسْتَقِيمٍ (٣٩)

Allah sends astray whom He wills and He guides on the straight path whom He wills.

for He does what He wills with His creatures.

قُلْ أَرَأَيْتُكُم إِنْ أَتَـكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِن كُنتُمْ صَـدِقِينَ

6:40 Say: "Tell me if Allah's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah! (Reply) if you are truthful!''

وَلَقَدْ أَرْسَلنَآ إِلَى أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَـهُمْ بِالْبَأْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُونَ

6:41 Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!

بَلْ إِيَّـهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ

6:42 Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty and loss of health so that they might believe with humility.

فَلَوْلا إِذْ جَآءَهُمْ بَأْسُنَا تَضَرَّعُواْ

6:43 When Our torment reached them, why then did they not believe with humility!

وَلَـكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَـنُ مَا كَانُواْ يَعْمَلُونَ

But their hearts became hardened, and Shaytan made fair-seeming to them that which they used to do.

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَىْءٍ حَتَّى إِذَا فَرِحُواْ بِمَآ أُوتُواْ أَخَذْنَـهُمْ بَغْتَةً فَإِذَا هُمْ مُّبْلِسُونَ

6:44 So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُواْ

6:45 So the roots of the people who did wrong were cut off.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَـلَمِينَ

And all the praises and thanks be to Allah, the Lord of the all that exists.

The Idolators Call On Allah Alone During Torment and Distress

Allah states that He does what He wills with His creatures and none can resist His decision or avert what He decrees for them. He is the One Who has no partners, Who accepts the supplication from whomever He wills.

Allah said,

قُلْ أَرَأَيْتُكُم إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِن كُنتُمْ صَادِقِينَ (٤٠)

Say: "Tell me if Allah's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah! (Reply) if you are truthful!"

This means, you -- disbelievers -- will not call other than Allah in this case, because you know that none except He is able to remove the affliction. إِن كُنتُمْ صَادِقِينَ (if you are truthful) by taking gods besides Him.

Allah said,

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاء وَتَنسَوْنَ مَا تُشْرِكُونَ (٤١)

Nay! To Him alone you call, and, if He willed, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!

for in times of necessity, you only call on Allah and forget your idols and false deities.

In another **Ayah**, Allah said;

وَإِذَا مَسَّكُمُ الْضُّرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَ إِيَّاهُ

And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah). (17:67)

Allah said;

وَلَقَدْ أَرْسَلنَآ إِلَى أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاء ...

Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty...

That is, loss of wealth and diminished provisions,

... وَالضَّرَّاء ...

and loss of health,

various illnesses, diseases and pain,

... لَعَلَّهُمْ يَتَضَرَّعُونَ (٤٢)

so that they might believe with humility.

and call Allah and supplicate to Him with humbleness and humility.

Allah said;

فَلَوْلا إِذْ جَاءهُمْ بَأْسُنَا تَضَرَّعُواْ ...

When Our torment reached them, why then did they not believe with humility,

Meaning: Why do they not believe and humble themselves before Us when We test them with disaster!'

... وَلَـكِن قَسَتْ قُلُوبُهُمْ ...

But their hearts became hardened,

for their hearts are not soft or humble,

... وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُواْ يَعْمَلُونَ (٤٣)

and **Shaytan** made fair-seeming to them that which they used to do.

That is, **Shirk**, defiance and rebellion.

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ ...

So, when they forgot (the warning) with which they had been reminded,

by ignoring and turning away from it,

.... فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ ...

We opened to them the gates of everything,

Meaning: `We opened the gates of provisions for them from wherever they wished, so that We deceive them.'

We seek refuge with Allah from such an end.

This is why Allah said,

... حَتَّى إِذَا فَرِحُواْ بِمَا أُوتُواْ ...

until in the midst of their enjoyment in that which they were given,

such as wealth, children and provisions,

... أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ (٤٤)

all of a sudden, We took them to punishment and lo! They were plunged into destruction with deep regrets and sorrows.

They have no hope for any type of good thing.

Al-Hasan Al-Basri said,

"Whomever Allah gives provision and he thinks that Allah is not testing him, has no wisdom. Whomever has little provision and thinks that

Allah will not look at (provide for) him, has no wisdom.''

He then recited the **Ayah**,

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُواْ بِمَا أُوتُواْ أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ

So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.

He added,

"By the Lord of the **Ka`bah**! Allah deceived these people, when He gave them what they wished, and then they were punished.''

Ibn Abi Hatim recorded this statement.

Allah's statement,

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُواْ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٤٥)

So the roots of the people who did wrong were cut off. And all the praises and thanks be to Allah, the Lord of the all that exists.

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَـرَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَّنْ إِلَـهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ

6:46 Say: "Tell me, if Allah took away your hearing and your sight, and sealed up your hearts, is there a god other than Allah who could restore them to you!''

انْظُرْ كَيْفَ نُصَرِّفُ الأَيَـتِ ثُمَّ هُمْ يَصْدِفُونَ

See how variously We explain the Ayat, yet they turn aside.

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَـكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلاَّ الْقَوْمُ الظَّـلِمُونَ

6:47 Say: "Tell me, if the punishment of Allah comes to you suddenly, or openly, will any be destroyed except the wrongdoing people!''

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلاَّ مُبَشِّرِينَ وَمُنذِرِينَ

6:48 And We send not the Messengers but as givers of glad tidings and as warners.

فَمَنْ ءَامَنَ وَأَصْلَحَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.

وَالَّذِينَ كَذَّبُواْ بِـَايَـتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُواْ يَفْسُقُونَ

6:49 But those who reject Our Ayat, the torment will strike them for their rebelling.

Allah said to His Messenger,

قُلْ ...

say,

O Muhammad, to those rebellious liars,

... أَرَأَيْتُمْ إِنْ أَخَذَ اللّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ ...

Tell me, if Allah took away your hearing and your sight.

just as He gave these senses to you.

In another **Ayah**, Allah said;

هُوَ الَّذِى أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَـرَ

It is He Who has created you, and endowed you with hearing, seeing. (67:23)

The **Ayah** above might also mean that Allah will not allow the disbelievers to benefit from these senses in religious terms. This is why He said next,

... وَخَتَمَ عَلَى قُلُوبِكُم ...

and sealed up your hearts,.

He also said in other **Ayat**,

أَمَّن يَمْلِكُ السَّمْعَ والأَبْصَـرَ

Or who owns hearing and sight! (10:31)

and,

وَاعْلَمُواْ أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

And know that Allah comes in between a person and his heart.

Allah said;

... مَّنْ إِلَـهٌ غَيْرُ اللّهِ يَأْتِيكُم بِهِ ...

Is there a god other than Allah who could restore them to you!

Meaning, is there anyone except Allah who is able to give you back these senses if Allah took them from you! Only Allah is able to do so, and this is why He said here,

... انظُرْ كَيْفَ نُصَرِّفُ الآيَاتِ ...

See how variously We explain the **Ayat**,

and make them plain and clear, testifying to Allah's Oneness in lordship and that those

worshipped besides Him are all false and unworthy.

... ثُمَّ هُمْ يَصْدِفُونَ (٤٦)

yet they turn aside.

After this explanation, they still turn away from the truth and hinder people from following it.

Allah's statement,

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللّهِ بَغْتَةً ...

Say: "Tell me, if the punishment of Allah comes to you suddenly..."

means, while you are unaware -- or during the night -- striking you all of a sudden,

... أَوْ جَهْرَةً ...

or openly

during the day, or publicly,

... هَلْ يُهْلَكُ إِلاَّ الْقَوْمُ الظَّالِمُونَ (٤٧)

will any be destroyed except the wrongdoing people.

This torment only strikes those who commit injustice against themselves by associating others with Allah, while those who worship Allah alone without partners will be saved from it, and they will have no fear or sorrow.

In another **Ayah**, Allah said;

الَّذِينَ ءَامَنُواْ وَلَمْ يَلْبِسُواْ إِيمَـنَهُمْ بِظُلْمٍ

It is those who believe and confuse not their belief with **Zulm**, (wrong or **Shirk**). (6:82)

Allah's statement,

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلاَّ مُبَشِّرِينَ وَمُنذِرِينَ ...

And We send not the Messengers but as bearers of glad tidings and as warners.

means, the Messengers bring good news to Allah's servants, as well as, command all that is good and righteous. They also warn those who disbelieve in Allah of His anger and of all types of torment.

Allah said,

... فَمَنْ آمَنَ وَأَصْلَحَ ...

So whosoever believes and does righteous good deeds,

meaning, whoever believes in his heart with what the Messengers were sent with and makes his works righteous by imitating them;

... فَلاَ خَوْفٌ عَلَيْهِمْ ...

upon such shall come no fear,

concerning the future,

... وَلاَ هُمْ يَحْزَنُونَ (٤٨)

nor shall they grieve.

about what they missed in the past and left behind them in this world. Certainly, Allah will be the **Wali** and Protector over what they left behind.

Allah said next,

وَالَّذِينَ كَذَّبُواْ بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُواْ يَفْسُقُونَ (٤٩)

But those who reject Our **Ayat**, the torment will strike them for their rebelling.

The torment will strike them because of disbelieving in the Message of the Messengers, defying Allah's commands, committing what He prohibited and transgressing His set limits.

قُل لاَّ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ اللَّهِ وَلا أَعْلَمُ الْغَيْبَ وَلا أَقُولُ لَكُمْ إِنِّى مَلَكٌ إِنْ أَتَّبِعُ إِلاَّ مَا يُوحَى إِلَىَّ

6:50 Say: "I don't tell you that with me are the treasures of Allah, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me.''

قُلْ هَلْ يَسْتَوِى الأَعْمَى وَالْبَصِيرُ أَفَلاَ تَتَفَكَّرُونَ

Say: "Are the blind and the one who sees equal! Will you not then consider!''

وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُواْ إِلَى رَبِّهِمْ لَيْسَ لَهُمْ مِّن دُونِهِ وَلِىٌّ وَلاَ شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ

6:51 And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may have Taqwa.

وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِىِّ يُرِيدُونَ وَجْهَهُ

6:52 And turn not away those who invoke their Lord, morning and evening seeking His Face.

مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّـلِمِينَ

You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the wrongdoers.

وَكَذلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولوا أَهَـؤُلاءِ مَنَّ اللَّهُ عَلَيْهِم مِّن بَيْنِنَآ

6:53 Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allah has favored from amongst us!''

أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّـكِرِينَ

Does not Allah know best those who are grateful!

وَإِذَا جَآءَكَ الَّذِينَ يُؤْمِنُونَ بِـايَـتِنَا فَقُلْ سَلَـمٌ عَلَيْكُمْ

6:54 When those who believe in Our Ayat come to you, say: "Salamun `Alaykum'' (peace be on you);

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ

your Lord has written mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds, then surely, He is Oft-Forgiving, Most Merciful.

The Messenger Neither has the Key to Allah's Treasures, Nor Knows the Unseen

Allah said to His Messenger,

قُل لاَّ أَقُولُ لَكُمْ عِندِي خَزَآئِنُ اللّهِ ...

Say: "I don't tell you that with me are the treasures of Allah.''

meaning, I do not own Allah's treasures or have any power over them,

... وَلا أَعْلَمُ الْغَيْبَ ...

nor (that) I know the Unseen,

and I do not say that I know the Unseen, because its knowledge is with Allah and I only know what He conveys of it to me.

... وَلا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ...

nor I tell you that I am an angel.

meaning, I do not claim that I am an angel. I am only a human to whom Allah sends revelation, and He honored me with this duty and favored me with it.

... إِنْ أَتَّبِعُ إِلاَّ مَا يُوحَى إِلَيَّ ...

I but follow what is revealed to me.

and I never disobey the revelation in the least.

... قُلْ هَلْ يَسْتَوِي الأَعْمَى وَالْبَصِيرُ ...

Say: "Are the blind and the one who sees equal!"

meaning, `Is the one who is guided, following the truth, equal to the one misled!'

... أَفَلاَ تَتَفَكَّرُونَ ﴿٥٠﴾

Will you not then consider!

In another **Ayah**, Allah said;

أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُوْلُواْ الأَلْبَـبِ

Shall he then who knows that what has been revealed to you from your Lord is the truth, be like him who is blind But it is only the men of understanding that pay heed. (13:19)

Allah's statement,

وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَن يُحْشَرُواْ إِلَى رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِهِ وَلِيٌّ وَلاَ شَفِيعٌ ...

And warn therewith those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him,

means, warn with this Qur'an, O Muhammad,

الَّذِينَ هُم مِّنْ خَشْيةِ رَبِّهِمْ مُّشْفِقُونَ

Those who live in awe for fear of their Lord, (23:57)

who,

يَخْشَوْنَ رَبَّهُموَيَخَافُونَ سُوءَ الحِسَابِ

Fear their Lord, and dread the terrible reckoning. (13:21)

وَأَنذِرْ بِهِ الَّذِينَ يَخَافُونَ أن يُحْشَرُواْ إلَى رَبِّهِمْ (those who fear that they will be gathered before their Lord), on the Day of Resurrection, لَيْسَ لَهُم مِّن دُونِهِ وَلِيٌّ وَلاَ شَفِيعٌ (when there will be neither a protector nor an intercessor for them besides Him), for on that Day, they will have no relative or intercessor who can prevent His torment if He decides to punish them with it, لَعَلَّهُمْ يَتَّقُونَ (so that they may have **Taqwa**).

Therefore, warn of the Day when there will be no judge except Allah,

... لَعَلَّهُمْ يَتَّقُونَ (٥١)

so that they may have **Taqwa**.

and thus work good deeds in this life, so that their good deeds may save them on the Day of Resurrection from Allah's torment, and so that He will grant them multiple rewards.

Prohibiting the Messenger from Turning the Weak Away and the Order to Honor Them

Allah said,

وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ...

And turn not away those who invoke their Lord, morning and evening seeking His Face.

meaning, do not turn away those who have these qualities, instead make them your companions and associates.

In another **Ayah**, Allah said;

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَوةِ الدُّنْيَا وَلاَ تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And keep yourself patiently with those who call on their Lord morning and evening, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, one who follows his own lusts and whose affair (deeds) has been lost.(18:28)

Allah's statement, **يَدْعُونَ رَبَّهُم** (invoke their Lord...),

refers to those who worship Him and supplicate to Him,

بِالْغَدَاةِ وَالْعَشِيِّ (morning and evening),

referring to the obligatory prayers, according to Sa`id bin Al-Musayyib, Mujahid, Al-Hasan and Qatadah.

In another **Ayah**, Allah said;

وَقَالَ رَبُّكُـمْ ادْعُونِى أَسْتَجِبْ لَكُمْ

And your Lord said, "Invoke Me, I will respond (to your invocation).'' (40:60)

I will accept your supplication.

Allah said next, يُرِيدُونَ وَجْهَهُ (seeking His Face),

> meaning, they seek Allah's Most Generous Face, by sincerity for Him in the acts of worship and obedience they perform.

Allah said;

... مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَيْءٍ ...

You are accountable for them in nothing, and they are accountable for you in nothing,

This is similar to the answer Nuh gave to his people when they said, أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ (Shall we believe in you, when the meekest (of the people) follow you!'' (26:111) Nuh answered them,

> قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ
>
> إِنْ حِسَابُهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ
>
> And what knowledge have I of what they used to do! Their account is only with my Lord, if you could (but) know. (26:112-113)
>
> meaning, their reckoning is for Allah not me, just as my reckoning is not up to them.
>
> Allah said here,

... فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ (٥٢)

that you may turn them away, and thus become of the wrongdoers.

> meaning, you will be unjust if you turn them away.

Allah's statement,

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ ...

Thus We have tried some of them with others!

means, We tested, tried and checked them with each other,

... لِّيَقُولواْ أَهَـؤُلاء مَنَّ اللّهُ عَلَيْهِم مِّن بَيْنِنَا ...

That they might say: "Is it these (poor believers) that Allah has favored from amongst us!''

This is because at first, most of those who followed the Messenger of Allah were the weak among the people, men, women, slaves, and only a few chiefs or noted men followed him.

Nuh, was also addressed by his people مَا نَرَاكَ إِلاَّ بَشَرًا مِّثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلاَّ الَّذِينَ هُمْ أَرَاذِلُنَا بَادِيَ الرَّأْيِ (Nor do we see any follow you but the meekest among us and they (too) followed you without thinking). (11:27)

Heraclius, emperor of Rome, asked Abu Sufyan, "Do the noblemen or the weak among people follow him (Muhammad)?''

Abu Sufyan replied, "Rather the weak among them.''

Heraclius commented, "Such is the case with followers of the Messengers.''

The idolators of Quraysh used to mock the weak among them who believed in the Prophet and they even tortured some of them. They used to say, "Are these the ones whom Allah favored above us,'' meaning, Allah would not guide these people, instead of us, to all that is good, if indeed what they embraced is good.

Allah mentioned similar statements in the Qur'an from the disbelievers,

لَوْ كَانَ خَيْراً مَّا سَبَقُونَآ إِلَيْهِ

Had it been a good thing, they (weak and poor) would not have preceded us to it! (46:11)

and,

وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَـتُنَا بِيِّنَـتٍ قَالَ الَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ أَىُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَاماً وَأَحْسَنُ نَدِيّاً

And when Our clear verses are recited to them, those who disbelieve say to those who believe: "Which of the two groups is best in position and station.'' (19:73)

Allah said in reply,

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَاثاً وَرِءْياً

And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance. (19:74)

Here, Allah answered the disbelievers when they said,

...أَهَـؤُلاء مَنَّ اللّهُ عَلَيْهِم مِّن بَيْنِنَا أَلَيْسَ اللّهُ بِأَعْلَمَ بِالشَّاكِرِينَ (٥٣)

"Is it these (poor believers) that Allah has favored from amongst us!'' Does not Allah know best those who are grateful!

Meaning is not Allah more knowledgeable of those who thank and appreciate Him in statement, action and heart!

Thus Allah directs these believers to the ways of peace, transfers them from darkness to light by His leave, and guides them to the straight path.

In another **Ayah**, Allah said;

وَالَّذِينَ جَـهَدُواْ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

As for those who strive hard for Us (Our cause), We will surely guide them to Our paths (i.e. Allah's religion). And verily, Allah is with the doers of good.'' (29:69)

An authentic **Hadith** states,

إِنَّ اللهَ لَا يَنْظُرُ إِلَى صُوَرِكُمْ وَلَا إِلَى أَلْوَانِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُم

Allah does not look at your shapes or colors, but He looks at your heart and actions.

Allah's statement,

وَإِذَا جَاءكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلاَمٌ عَلَيْكُمْ ...

When those who believe in Our **Ayat** come to you, say: "**Salamun `Alaykum**" (peace be on you);

means, honor them by returning the **Salam** and give them the good news of Allah's exclusive, encompassing mercy for them.

So Allah said;

... كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ ...

your Lord has written Mercy for Himself,

meaning, He has obliged His Most Honored Self to grant mercy, as a favor, out of His compassion and beneficence,

... أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ...

So that, if any of you does evil in ignorance...

as every person who disobeys Allah does it in ignorance,

... ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ ...

and thereafter repents and does righteous good deeds,

by repenting from the sins that he committed, intending not to repeat the sin in the future, but to perform righteous deeds,

... فَأَنَّهُ غَفُورٌ رَّحِيمٌ (٥٤)

then surely, He is Oft-Forgiving Most Merciful.

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

لَمَّا قَضَى اللهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي

When Allah finished with the creation, He wrote in a Book that He has with Him above the Throne, `My mercy prevails over My anger'.

This **Hadith** was also recorded in the Two **Sahihs**.

وَكَذَلِكَ نفَصِّلُ الاٌّيَـتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ

6:55 And thus do We explain the Ayat in detail, that the way of the criminals, may become manifest.

قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ

6:56 Say: "I have been forbidden to worship those whom you invoke (worship) besides Allah.''

قُلْ لاَّ أَتَّبِعُ أَهْوَآءَكُمْ قَدْ ضَلَلْتُ إِذاً وَمَآ أَنَاْ مِنَ الْمُهْتَدِينَ

Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.''

قُلْ إِنِّى عَلَى بَيِّنَةٍ مِّن رَّبِّى وَكَذَّبْتُم بِهِ مَا عِندِى مَا تَسْتَعْجِلُونَ بِهِ إِنِ الْحُكْمُ إِلاَّ لِلَّهِ يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفَـصِلِينَ

6:57 Say: "I am on clear proof from my Lord, but you deny it. I do not have what you are hastily seeking (the torment). The decision is only for Allah, He declares the truth, and He is the best of judges.''

قُل لَّوْ أَنَّ عِندِى مَا تَسْتَعْجِلُونَ بِهِ لَقُضِىَ الاٌّمْرُ بَيْنِى وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّـلِمِينَ

6:58 Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allah knows best the wrongdoers.''

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَآ إِلاَّ هُوَ

6:59 And with Him are the keys of the Ghayb (all that is hidden), none knows them but He.

وَيَعْلَمُ مَا فِى الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا

And He knows whatever there is on the land and in the sea; not a leaf falls, but he knows it.

وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الاٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

The Prophet Understands What He Conveys; Torment is in Allah's Hands Not the Prophet's

Allah says, just as We mentioned the clear signs that testify and direct to the path of guidance, all the while chastising useless arguments and defiance,

وَكَذَلِكَ نفَصِّلُ الآيَاتِ ...

And thus do We explain the **Ayat** in detail,

that is, whatever responsible adults need explained to them, in the affairs of life and religion,

... وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ (٥٥)

That the way of the criminals may become manifest.

so that the path of the criminals who defy the Prophets is apparent and clear.

This **Ayah** was also said to mean, so that you, O Muhammad, are aware of the path of the criminals.

Allah's statement,

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللّهِ قُل لاَّ أَتَّبِعُ أَهْوَاءكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَاْ مِنَ الْمُهْتَدِينَ (٥٦)

Say: "I have been forbidden to worship those whom you invoke (worship) besides Allah.''

Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.''

Allah's statement,

قُلْ إِنِّي عَلَى بَيِّنَةٍ مِّن رَّبِّي ...

Say: "I am on clear proof from my Lord...''

means: I have a clear understanding of the Law of Allah that He has revealed to me,

... وَكَذَّبْتُم بِهِ ...

but you deny it.

meaning, but you disbelieve in the truth that came to me from Allah.

... مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ ...

I do not have what you are hastily seeking,

meaning, the torment,

... إِنِ الْحُكْمُ إِلاَّ لِلّهِ ...

The decision is only for Allah,

> for the ruling of this is with Allah. If He wills, He will punish you soon in response to your wish! If He wills, He will give you respite, out of His great wisdom.

This is why Allah said,

... يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ (٥٧)

He declares the truth, and He is the best of judges.

> and the best in reckoning between His servants.

Allah's statement,

قُل لَّوْ أَنَّ عِندِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الأَمْرُ بَيْنِي وَبَيْنَكُمْ ...

Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I,"

> means, if I have what you ask for, I will surely send down what you deserve of it,

... وَاللّهُ أَعْلَمُ بِالظَّالِمِينَ (٥٨)

but Allah knows best the wrongdoers.

Someone might ask about the meaning of this **Ayah** compared to the **Hadith** in the Two **Sahihs**, from Aishah, may Allah be pleased with her, that;

> she said to the Messenger, "O Allah's Messenger ! Have you encountered a day harder than the day (of the battle) of **Uhud**?''
>
> The Prophet replied,
>
> لَقَدْ لَقِيتُ مِنْ قَوْمِكِ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ،إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِيَالِيلَ بْنِ عَبْدِكُلَالٍ، فَلَمْ يُجِبْنِي إِلَى

مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلَّا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ ظَلَّلَتْنِي،

Your people have troubled me a lot and the worst trouble was on the day of Aqabah when I presented myself to Ibn Abd Yalil bin Abd Kulal, who did not respond to my call. So I departed, overwhelmed with severe sorrow, proceeded on and could not relax until I found myself at Qarn Ath-Tha`alib where I raised my head towards the sky to see a cloud unexpectedly shading me.

فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَنَادَانِي فَقَالَ: إِنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ، لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ،

I looked up and saw Jibril in it and he called me saying, `Indeed Allah has heard what you said to the people and what they have responded to you. Therefore, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.'

فَنَادَانِي مَلَكُ الْجِبَالِ وَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ إِنَّ اللهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ، لِتَأْمُرَنِي بِأَمْرِكَ فِيمَا شِئْتَ، إِنْ شِئْتَ أَطْبَقْتُ عَلَيْهِمُ الْأَخْشَبَيْنِ

The Angel of the Mountains called and greeted me, and then said, `O Muhammad! verily, Allah has heard how your people responded to you and He has sent me to you so that you could order me to do what you wish. If you like, I will let Al-Akhshabayn (two mountains to the north and south of Makkah) fall on them.'

The Prophet said,

بَلْ أَرْجُو أَنْ يُخْرِجَ اللهُ مِنْ أَصْلَابِهِمْ، مَنْ يَعْبُدُ اللهَ لَا يُشْرِكُ بِهِ شَيْئًا

No, but I hope that Allah will let them generate offspring who will worship Allah Alone, and will worship none besides Him.

This is the wording of Muslim.

Tormenting the disbelievers of Quraysh was offered to the Prophet, but he chose patience and asked Allah for respite for them, so that Allah might let them generate offspring who will not associate anything with Him in worship.

Therefore, how can we combine the meaning of this **Hadith** and the honorable **Ayah**,

قُل لَّوْ أَنَّ عِندِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ

Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between you and I, but Allah knows best the wrongdoers.''

The answer to this question is, Allah knows the best, that the **Ayah** states that if the punishment that they asked for was in the Prophet's hand at the time, he would have sent it on them as they asked.

As for the **Hadith**, the disbelievers did not ask the Prophet to send the torment down on them. Rather, the angel responsible for the mountains offered him the choice to let the two mountains to the north and south of Makkah close in on the disbelievers and crush them. The Prophet did not wish that and asked for respite out of compassion for them.

Only Allah Knows the Unseen

Allah said next,

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَا إِلاَّ هُوَ ...

And with Him are the keys of the **Ghayb** (all that is hidden), none knows them but He.

Al-Bukhari recorded that Salim bin Abdullah said that his father said that the Messenger of Allah said,

مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا الله

The keys of the Unseen are five and none except Allah knows them:

- إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ
- وَيُنَزِّلُ الْغَيْثَ
- وَيَعْلَمُ مَا فِى الأٌّرْحَامِ
- وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَداً
- وَمَا تَدْرِى نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلَيمٌ خَبِيرٌ

- Verily, Allah! With Him (Alone) is the knowledge of the Hour,
- He sends down the rain,
- and knows that which is in the wombs.
- No person knows what he will earn tomorrow,
- and no person knows in what land he will die.

Verily, Allah is All-Knower, All-Aware.'' (31:34)

Allah's statement,

... وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ...

And He knows whatever there is on the land and in the sea;

means, Allah's honored knowledge encompasses everything, including the creatures living in the sea and on land, and none of it, not even the weight of an atom on earth or in heaven, ever escapes His knowledge.

Allah's statement,

... وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا ...

not a leaf falls, but He knows it.

means, He knows the movements of everything including inanimate things. Therefore, what about

His knowledge of the living creatures, especially, those whom the Divine laws have been imposed upon such as mankind and the Jinns.

In another **Ayah**, Allah said;

يَعْلَمُ خَآئِنَةَ الاٌّعْيُنِ وَمَا تُخْفِى الصُّدُورُ

> Allah knows the fraud of the eyes, and all that the breasts conceal. (40:19)

... وَلاَ حَبَّةٍ فِي ظُلُمَاتِ الأَرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِي كِتَابٍ مُّبِينٍ (٥٩)

There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

وَهُوَ الَّذِى يَتَوَفَّـكُم بِالَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلٌ مّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

6:60 It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again, that a term appointed be fulfilled, then (in the end), unto Him will be your return. Then He will inform you of what you used to do.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُم حَفَظَةً حَتَّى إِذَا جَآءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لاَ يُفَرِّطُونَ

6:61 He is the Qahir over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty.

ثُمَّ رُدُّواْ إِلَى اللَّهِ مَوْلَـهُمُ الْحَقِّ أَلاَ لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ

الْحَـسِبِينَ

6:62 Then they are returned to Allah, their Master, the Just Lord. Surely, His is the judgment and He is the swiftest in taking account.

The Servants are in Allah's Hands Before and After Death

Allah states that He brings death to His servants in their sleep at night, for sleep is minor death. Allah said in other **Ayat**,

إِذْ قَالَ اللَّهُ يعِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ

And (remember) when Allah said: "O `Isa! I will take you and raise you to Myself...'' (3:55)

and,

اللَّهُ يَتَوَفَّى الاٌّنفُسَ حِينَ موْتِـهَا وَالَّتِى لَمْ تَمُتْ فِى مَنَامِـهَا فَيُمْسِكُ الَّتِى قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الاٌّخْرَى إِلَى أَجَلٍ مُّسَمًّى

It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. (39:42)

thus mentioning both minor and major death.

Allah says,

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ...

It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day,

meaning, He knows the deeds and actions that you perform during the day.

This **Ayah** demonstrates Allah's perfect knowledge of His creation, by day and night, and in their movements and idleness.

Allah said in other **Ayat**,

سَوَآءٌ مِّنْكُمْ مَّنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ

It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day. (13:10)

and,

وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ الَّيْلَ وَالنَّهَارَ لِتَسْكُنُواْ فِيهِ وَلِتَبْتَغُواْ مِن فَضْلِهِ

It is out of His mercy that He made night and day, so that you may rest therein, (by night), and that you may seek of His bounty (by day). 28:73)

Allah said,

وَجَعَلْنَا الَّيْلَ لِبَاساً

وَجَعَلْنَا النَّهَارَ مَعَاشاً

And (We) have made the night as a covering. And (We) have made the day for livelihood. (78:10-11)

Allah said here,

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ...

It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, (6:60)

Then said,

... ثُمَّ يَبْعَثُكُمْ فِيهِ ...

then he raises (wakes) you up again,

According to Mujahid, Qatadah and As-Suddi,

by day.

Allah's statement,

... لِيُقْضَى أَجَلٌ مُّسَمًّى ...

that a term appointed be fulfilled.

refers to the life span of every person,

... ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ...

then (in the end), unto Him will be your return.

on the Day of Resurrection.

... ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (٦٠)

Then He will inform you of what you used to do.

He will reward you, good for good, and evil for evil.

Allah's statement,

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ...

He is the **Qahir** over His servants.

The **Qahir** means, the one who controls everything, all are subservient to His supreme grace, greatness and majesty,

... وَيُرْسِلُ عَلَيْكُم حَفَظَةً ...

and He sends guardians over you,

angels who guard mankind.

In another **Ayah**, Allah said;

لَهُ مُعَقِّبَـتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

For each (person), there are angels in succession, before and behind him. They

guard him by the command of Allah. (13:11),

watching his deeds and recording them.

Allah said,

وَإِنَّ عَلَيْكُمْ لَحَـفِظِينَ

But verily, over you (are appointed angels in charge of mankind) to watch you. (82:10)

and,

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ

مَّا يَلْفِظُ مِن قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ

(Remember!) that the two receivers (recording angels) receive, one sitting on the right and one on the left. Not a word does he utter, but there is a watcher by him, ready. (50:17-18)

Allah's statement,

... حَتَّىَ إِذَا جَاء أَحَدَكُمُ الْمَوْتُ ...

until when death approaches one of you...

refers to, when one's life span comes to an end and he is dying,

... تَوَفَّتْهُ رُسُلُنَا ...

Our messengers take his soul...

meaning, there are angels who are responsible for this job.

Ibn Abbas and several others said that;

the Angel of Death has angels who pull the soul from its body and when it reaches the throat, the Angel of Death captures it.

Allah said;

... وَهُمْ لاَ يُفَرِّطُونَ (٦١)

and they never neglect their duty.

They guard the soul of the dead person and take it to wherever Allah wills, to **Illiyyin** if he was among the righteous, and to **Sijjin** if he was among the wicked (disbelievers, sinners, etc.), we seek refuge with Allah from this end.

Allah said next,

ثُمَّ رُدُّواْ إِلَى اللّهِ مَوْلاَهُمُ الْحَقِّ ...

Then they are returned to Allah, their Master, the Just Lord.

Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

إِنَّ الْمَيِّتَ تَحْضُرُهُ الْمَلَائِكَةُ فَإِذَا كَانَ الرَّجُلُ الصَّالِحُ، قَالُوا: اخْرُجِي أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ كَانَتْ فِي الْجَسَدِ الطَّيِّبِ،اخْرُجِي حَمِيدَةً، وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ، وَرَبٍّ غَيْرِ غَضْبَانَ،

The angels attend the dying person. If he is a righteous person, the angels will say, `O pure soul from a pure body! Come out with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.'

فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ، ثُمَّ يُعْرَجَ بِهَا إِلَى السَّمَاءِ، فَيَسْتَفْتَحُ لَهَا فَيُقَالُ مَنْ هَذَا ؟

The angels will keep saying this until the soul leaves its body, and they will then raise it up to heaven and will ask that the door be opened for the soul and it will be asked, `Who is this?'

فَيُقَالُ: فُلَانٌ،

It will be said, `(The soul of) so-and-so.'

فَيُقَالَ: مَرْحبًا بِالنَّفْسِ الطَّيِّبَةِ، كَانَتْ فِي الْجَسَدِ الطَّيِّبِ، ادْخُلِي حَمِيدَةً وَأَبْشِرِي بِرَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ،

It will be said, `Welcome, to the pure soul that inhabited the pure body. Enter with honor and receive the good news of rest, satisfaction and a Lord Who is not angry.'

فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللهُ عَزَّ وَجَلَّ،

This statement will be repeated until the soul reaches the heaven above which there is Allah.

وَإِذَا كَانَ الرَّجُلُ السَّوْءُ، قَالُوا: اخْرُجِي أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ، اخْرُجِي ذَمِيمَةً وَأَبْشِرِي بِحَمِيمٍ وَغَسَّاقٍ، وَآخَرَ مِنْ شَكْلِهِ أَزْوَاجٍ، فَلَا تَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ،

If the dying person is evil, the angels will say, `Get out (of your body), O wicked soul from a wicked body! Get out in disgrace and receive the news of boiling fluid, a fluid dark, murky, intensely cold and other (torments) of similar kind - all together - to match them.' This statement will be said repeatedly until the evil soul leaves its body.

ثُمَّ يُعْرَجَ بِهَا إِلَى السَّمَاءِ، فَيُسْتَفْتَحُ لَهَا فَيُقَالُ: مَنْ هَذَا؟

The soul will be raised up to heaven and a request will be made that the door be opened for it. It will be asked, `Who is this?'

فَيُقَالُ: فُلَانٌ،

It will be said, `(The soul of) so and so.'

فَيُقَالُ: لَا مَرْحَبًا بِالنَّفْسِ الْخَبِيثَةِ كَانَتْ فِي الْجَسَدِ الْخَبِيثِ، ارْجِعِي ذَمِيمَةً، فَإِنَّهُ لَا يُفْتَحُ لَكِ أَبْوَابُ السَّمَاءِ، فَتُرْسَلُ مِنَ السَّمَاءِ ثُمَّ تَصِيرُ إِلَى الْقَبْرِ،

It will be said, `No welcome to the wicked soul from the wicked body. Return with disgrace, for the doors of heaven will not be opened for you.' So it will be thrown from heaven until it returns to the grave.

فَيُجْلَسُ الرَّجُلُ الصَّالِحُ، فَيُقَالُ لَهُ مِثْلُ مَا قِيلَ فِي الْحَدِيثِ الأَوَّلِ، وَيُجْلَسُ الرَّجُلُ السَّوْءُ فَيُقَالُ لَهُ مِثْلُ مَا قِيلَ فِي الْحَدِيثِ الثَّانِي

So the righteous person sits and similar is said to him as before. And the evil person sits and similar is said to him as before.

It is also possible that the meaning of, ثُمَّ رُدُّوا (Then they are returned...),

refers to the return of all creation to Allah on the Day of Resurrection, when He will subject them to His just decision.

Allah said in other **Ayat**,

قُلْ إِنَّ الاٌّوَّلِينَ وَالاٌّخِرِينَ

لَمَجْمُوعُونَ إِلَى مِيقَـتِ يَوْمٍ مَّعْلُومٍ

Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for an appointed meeting of a known Day.'' (56:49-50)

and,

وَحَشَرْنَـاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا (And We shall gather them all together so as to leave not one of them behind... until, وَلَا يَظْلِمُ رَبُّكَ أَحَدًا (And your Lord treats no one with injustice). (18:47-49)

Allah said here,

...مَوْلاَهُمُ الْحَقِّ أَلاَ لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ (٦٢)

their Master, the Just Lord. Surely, His is the judgment and He is the swiftest in taking account.

قُلْ مَن يُنَجِّيكُمْ مِّن ظُلُمَـتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعاً وَخُفْيَةً لَّئِنْ أَنجَـنَا مِنْ هَـذِهِ لَنَكُونَنَّ مِنَ الشَّـكِرِينَ

6:63 Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret (saying): `If He (Allah) only saves us from these (dangers), we shall truly be grateful.''

قُلِ اللَّهُ يُنَجِّيكُمْ مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ

6:64 Say: "Allah rescues you from these (dangers) and from all distress, and yet you commit Shirk.''

قُلْ هُوَ الْقَادِرُ عَلَى أَن يَبْعَثَ عَلَيْكُمْ عَذَاباً مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعاً وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ

6:65 Say: "He has the power to send torment on you from above or from under your feet, or to Yalbisakum in party strife, and make you taste the violence of one another.''

انْظُرْ كَيْفَ نُصَرِّفُ الاٌّيَـتِ لَعَلَّهُمْ يَفْقَهُونَ

See how variously We explain the Ayat, so that they may understand.

Allah's Compassion and Generosity, and His Power and Torment

Allah mentions how He favors His servants, saving them during times of need, in the darkness of land and at sea, such as when storms strike. In such cases, they call on Allah alone, without partners, in supplication. In other **Ayat**, Allah said,

وَإِذَا مَسَّكُمُ الْضُّرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَ إِيَّاهُ

And when harm strikes you at sea, those that you call upon besides Him vanish from you except Him. (17:67)

هُوَ الَّذِى يُسَيِّرُكُمْ فِى الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنتُمْ فِى الْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُواْ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ الْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّواْ أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُاْ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْتَنَا مِنْ هَـذِهِ لَنَكُونَنَّ مِنَ الشَّـكِرِينَ

He it is Who enables you to travel through the land and the sea, till when you are in the ships and they sail with them with a favorable wind, and they rejoice, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allah, making their faith pure for Him alone, saying: "If You deliver us from this, we shall truly be of the grateful''. (10:22)

أَمَّن يَهْدِيكُمْ فِى ظُلُمَـتِ الْبَرِّ وَالْبَحْرِ وَمَن يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَىْ رَحْمَتِهِ أَءِلَـهٌ مَّعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy Is there any god with Allah High Exalted be Allah above all that they associate as partners (with Him)! (27:63)

Allah said in this honorable **Ayah**,

قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعاً وَخُفْيَةً ...

Say: "Who rescues you from the dark recesses of the land and the sea, when you call upon Him begging and in secret.''

i.e., in public and secret,

... لَّئِنْ أَنجَانَا ...

(Saying): `If He (Allah) only saves us...

... مِنْ هَـذِهِ ...

from these (dangers),

from this distress,

... لَنَكُونَنَّ مِنَ الشَّاكِرِينَ (٦٣)

we shall truly be grateful.

thereafter.

Allah said,

قُلِ اللّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ (٦٤)

Say: "Allah rescues you from these (dangers) and from all distress, and yet you commit **Shirk**.''

meaning, yet you call other gods besides Him in times of comfort.

Allah said;

قُلْ هُوَ الْقَادِرُ عَلَى أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ ...

Say: "He has the power to send torment on you from above or from under your feet,''

He said this after His statement, **ثُمَّ أَنتُمْ تُشْرِكُونَ** (And yet you commit **Shirk**). Allah said next, **قُلْ هُوَ الْقَادِرُ عَلَى أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا** (Say: "He has the power to send torment on you..''), after He saves you.

Allah said in Surah **Isra'**,

رَّبُّكُمُ الَّذِى يُزْجِى لَكُمُ الْفُلْكَ فِى الْبَحْرِ لِتَبْتَغُواْ مِن فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا

وَإِذَا مَسَّكُمُ الْضُّرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَ إِيَّاهُ فَلَمَّا نَجَّـكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الإِنْسَـنُ كَفُورًا

أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لاَ تَجِدُواْ لَكُمْ وَكِيلاً

أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لاَ تَجِدُواْ لَكُمْ عَلَيْنَا بِهِ تَبِيعًا

Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly! He is Ever Merciful towards you. And when harm strikes you upon the sea, those that you call upon besides Him vanish from you except Him. But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a storm of stones! Then, you shall find no guardian. Or do you feel secure that He will not send you back a second time to sea, and send against you a hurricane of wind and drown you because of your disbelief, then you will not find any avenger therein against Us. (17:66-69)

Al-Bukhari, may Allah grant him His mercy, commented on Allah's statement,

قُلْ هُوَ الْقَادِرُ ...أَوْ يَلْبِسَكُمْ شِيَعاً وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ...

Say: "He has the power to send torment on you from above or from under your feet, or to **Yalbisakum** in party strife, and make you taste the violence of one another.''

"**Yalbisakum** means, `cover you with confusion', So it means to, `divide into parties and sects'.

Jabir bin Abdullah said,

`When this **Ayah** was revealed, قُلْ هُوَ الْقَادِرُ عَلَى أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ (Say: "He has power to send torment on you from above''), Allah's Messenger said, أَعُوذُ بِوَجْهِك (I seek refuge with Your Face), أَوْ مِن تَحْتِ أَرْجُلِكُمْ (or from under your feet),

he again said, أَعُوذُ بِوَجْهِك (I seek refuge with Your Face), أَوْ يَلْبِسَكُمْ شِيَعاً وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ (or to cover you with confusion in party strife, and make you to taste the violence of one another), he said,

هَذِهِ أَهْوَنُ أَوْ أَيْسَرَ

This is less burdensome or easier.'''

Al-Bukhari recorded this **Hadith** again in the book of **Tawhid** (in his **Sahih**), and An-Nasa'i also recorded it in the book of **Tafsir**.

Another Hadith

Imam Ahmad recorded that;

Sa`d bin Abi Waqqas said, We accompanied the Messenger of Allah and passed by the **Masjid** of Bani Mu`awiyah. The Prophet went in and offered a two **Rak`ah** prayer, and we prayed behind him. He supplicated to his Lord for a long time and then said,

سَأَلْتُ رَبِّي ثَلَاثًا:

- سَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالْغَرَقِ فَأَعْطَانِيهَا،
- وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالسَّنَةِ فَأَعْطَانِيهَا،
- وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنَعَنِيهَا

I asked my Lord for three:

- I asked Him not to destroy my **Ummah** (Muslims) by drowning and He gave that to me.
- I asked Him not to destroy my Ummah by famine and He gave that to me.
- And I asked Him not to make them taste the violence of one another, but He did not give that to me.

Muslim, but not Al-Bukhari, recorded this **Hadith** in the book on **Fitan** (trials) (of his **Sahih**).

Another Hadith

Imam Ahmad recorded that;

Khabbab bin Al-Aratt, who attended the battle of **Badr** with the Messenger of Allah, said, "I met Allah's Messenger during a night in which he

prayed throughout it, until dawn. When the Messenger of Allah ended his prayer, I said, `O Allah's Messenger! This night, you have performed a prayer that I never saw you perform before.'

Allah's Messenger said,

أَجَلْ إِنَّهَا صَلَاةُ رَغَبٍ وَرَهَبٍ، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ فِيهَا ثَلَاثَ خِصَالٍ، فَأَعْطَانِي اثْنَتَيْنِ وَمَنَعَنِي وَاحِدَةً،

Yes, it was a prayer of eagerness and fear. During this prayer, I asked my Lord for three things and He gave me two and refused to give me the third.

- سَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُهْلِكَنَا بِمَا أَهْلَكَ بِهِ الْأُمَمَ قَبْلَنَا فَأَعْطَانِيهَا،
- وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُظْهِرَ عَلَيْنَا عَدُوًّا مِنْ غَيْرِنَا فَأَعْطَانِيهَا،
- وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُلْبِسَنَا شِيَعًا فَمَنَعَنِيهَا

- I asked my Lord not to destroy us with what He destroyed the nations before us and He gave me that.
- I asked my Lord not to make our enemies prevail above us and He gave me that.
- I asked my Lord not to cover us with confusion in party strife, but He refused.

An-Nasa'i, Ibn Hibban in his **Sahih**, and At-Tirmidhi also recorded it. In the book on **Fitan**, in Al-Jami`, At-Tirmidhi said, "**Hasan Sahih**''.

Allah's statement,

... أَوْ يَلْبِسَكُمْ شِيَعاً ...

or to cover you with confusion in party strife,

means, He causes you to be in disarray and separate into opposing parties and groups.

Al-Walibi (Ali bin Abi Talhah) reported that Ibn Abbas said that;

> this **Ayah** refers to desires.
>
> Mujahid and several others said similarly.

A **Hadith** from the Prophet, collected from various chains of narration, states,

> وَسَتَفْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً
>
> And this **Ummah** (Muslims) will divide into seventy - three groups, all of them in the Fire except one.

Allah said;

... وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ ...

and make you taste the violence of one another.

According to Ibn Abbas and others,

> meaning, some of you will experience torture and murder from one another.

Allah said next,

... انظُرْ كَيْفَ نُصَرِّفُ الآيَاتِ ...

See how variously We explain the **Ayat**,

> by making them clear, plain and duly explained,

... لَعَلَّهُمْ يَفْقَهُونَ (٦٥)

So that they may understand.

> and comprehend Allah's **Ayat**, proofs and evidences.

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ

6:66 But your people have denied it (the Qur'an) though it is the truth.

قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ

Say: "I am not responsible for your affairs.''

لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ

6:67 For every news there is a reality and you will come to know.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِى ءَايَـتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُواْ فِى حَدِيثٍ غَيْرِهِ

6:68 And when you see those who engage in false conversation about Our verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic.

وَإِمَّا يُنسِيَنَّكَ الشَّيْطَـنُ فَلاَ تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّـلِمِينَ

And if Shaytan causes you to forget, then after the remembrance, sit not you in the company of those people who are the wrongdoers.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَلَـكِن ذِكْرَى لَعَلَّهُمْ يَتَّقُونَ

6:69 There is no responsibility for them upon those who have Taqwa, but (their duty) is to remind them, that they may (attain) Taqwa.

The Invitation to the Truth is Guidance Without Coercion

Allah said,

وَكَذَّبَ بِهِ ...

But have denied it,

denied the Qur'an, guidance and clear explanation that you (O Muhammad) have brought them,

... قَوْمُكَ ...

your people,

meaning, Quraysh,

... وَهُوَ الْحَقُّ ...

though it is the truth.

beyond which there is no other truth.

... قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ (٦٦)

Say: "I am not responsible for your affairs.''

meaning, I have not been appointed a guardian or watcher over you.

Allah also said;

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ

And say: "The truth is from your Lord.'' Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. (18:29)

This means, my duty is to convey the Message and your duty is to hear and obey. Those who follow me, will acquire happiness in this life and the Hereafter. Those who defy me will become miserable in this life and the Hereafter.

So Allah said;

لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ ...

For every news there is a reality...,

According to Ibn Abbas and others,

meaning, for every news, there is a reality, in that, this news will occur, perhaps after a while.

Allah said in other **Ayat**,

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينِ

And you shall certainly know the truth of it after a while. (38:88)

لِكُلِّ أَجَلٍ كِتَابٌ

(For) each and every matter there is a decree (from Allah). (13:38)

This, indeed, is a warning and a promise that will surely occur,

... وَسَوْفَ تَعْلَمُونَ (٦٧)

and you will come to know.

Allah's statement,

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا ...

And when you see those who engage in false conversation about Our verses (of the Qur'an),

by denying and mocking them.

The Prohibition of Sitting with Those Who Deny and Mock Allah's Ayat

Allah said,

... فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ...

stay away from them till they turn to another topic.

until they talk about a subject other than the denial they were engaged in.

... وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ ...

And if **Shaytan** causes you to forget...,

This command includes every member of this **Ummah**. No one is to sit with those who deny and distort Allah's **Ayat** and explain them incorrectly.

If one forgets and sits with such people,

... فَلاَ تَقْعُدْ بَعْدَ الذِّكْرَى ...

then after the remembrance sit not you,

after you remember,

... مَعَ الْقَوْمِ الظَّالِمِينَ (٦٨)

in the company of those people who are the wrongdoers.

A **Hadith** states,

رُفِعَ عَنْ أُمَّتِي الْخَطَأُ وَالنِّسْيَانُ وَمَا اسْتُكْرِهُوا عَلَيْه

My **Ummah** was forgiven unintentional errors, forgetfulness and what they are coerced to do.

The **Ayah** above (6:68) is the **Ayah** mentioned in Allah's statement,

وَقَدْ نَزَّلَ عَلَيْكُمْ فِى الْكِتَـبِ أَنْ إِذَا سَمِعْتُمْ ءَايَـتِ اللَّهِ يُكَفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلاَ تَقْعُدُواْ مَعَهُمْ حَتَّى يَخُوضُواْ فِى حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذاً مِّثْلُهُمْ

And it has already been revealed to you in the Book that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. (4:140),

for, if you still sit with them, agreeing to what they say, you will be just like them.

Allah's statement,

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَيْءٍ ...

There is no responsibility for them upon those who have **Taqwa**,

means, when the believers avoid sitting with wrongdoers in this case, they will be innocent of them and they will have saved themselves from their sin.

Allah's statement,

... وَلَـكِن ذِكْرَى لَعَلَّهُمْ يَتَّقُونَ (٦٩)

but (their duty) is to remind them, that they may avoid that.

means, We commanded you to ignore and avoid them, so that they become aware of the error they are indulging in, that they may avoid this behavior and never repeat it again.

وَذَرِ الَّذِينَ اتَّخَذُواْ دِينَهُمْ لَعِباً وَلَهْواً وَغَرَّتْهُمُ الْحَيَوٰةُ الدُّنْيَا

6:70 And leave alone those who take their religion as play and amusement, and are deceived by the life of this world.

وَذَكِّرْ بِهِ أَن تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ اللَّهِ وَلِىٌّ وَلاَ شَفِيعٌ وَإِن تَعْدِلْ كُلَّ عَدْلٍ لاَّ يُؤْخَذْ مِنْهَآ

But remind (them) with it (the Qur'an) lest a soul Tubsal for that which one has earned, when he will find for himself no protector or intercessor besides Allah, and even if he offers every ransom, it will not be accepted from him.

أُوْلَـئِكَ الَّذِينَ أُبْسِلُواْ بِمَا كَسَبُواْ

Such are they who are given up to destruction because of that which they have earned.

لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُواْ يَكْفُرُونَ

For them will be a drink of boiling water and a painful torment because they used to disbelieve.

Allah said,

وَذَرِ الَّذِينَ اتَّخَذُواْ دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ...

And leave alone those who take their religion as play and amusement, and are deceived by the life of this world.

The **Ayah** commands to leave such people, ignore them and give them respite, for soon, they will taste a tremendous torment.

This is why Allah said,

... وَذَكِّرْ بِهِ ...

But remind with it,

meaning, remind the people with this Qur'an and warn them against Allah's revenge and painful torment on the Day of Resurrection.

Allah said;

... أَن تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ ...

lest a soul **Tubsal** for that which one has earned,

meaning, so that it is not **Tubsal**.

Ad-Dahhak from Ibn Abbas, Mujahid, Ikrimah, Al-Hasan and As-Suddi said that;

Tubsal means, be submissive.

Al-Walibi said that Ibn Abbas said that;

Tubsal means, `be exposed'.

Qatadah said that;

Tubsal means, `be prevented'.

Murrah and Ibn Zayd said that;

it means, `be recompensed'.

Al-Kalbi said,

`be reckoned'.

All these statements and expressions are similar, for they all mean exposure to destruction, being kept away from all that is good, and being restrained from attaining what is desired.

Allah also said;

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

إِلاَّ أَصْحَـبَ الْيَمِينِ

Every person is restrained by what he has earned. Except those on the Right. (74:38-39)

and,

... لَيْسَ لَهَا مِن دُونِ اللّهِ وَلِيٌّ وَلاَ شَفِيعٌ ...

when he will find for himself no protector or intercessor besides Allah.

and,

... وَإِن تَعْدِلْ كُلَّ عَدْلٍ لاَّ يُؤْخَذْ مِنْهَا ...

and even if he offers every ransom, it will not be accepted from him.)

meaning, whatever the ransom such people offer, it will not be accepted from them.

Allah said in a similar statement,

إِنَّ الَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم
مِّلْءُ الاٌّرْضِ ذَهَبًا

> Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them. (3:91)

Allah said here,

... أُوْلَـئِكَ الَّذِينَ أُبْسِلُواْ بِمَا كَسَبُواْ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُواْ يَكْفُرُونَ (٧٠)

Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

قُلْ أَنَدْعُواْ مِن دُونِ اللَّهِ مَا لاَ يَنفَعُنَا وَلاَ يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَـبِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِى اسْتَهْوَتْهُ الشَّيَـطِينُ فِى الاٌّرْضِ حَيْرَانَ لَهُ أَصْحَـبٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا

6:71 Say: "Shall we invoke others besides Allah (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allah has guided us -- Like one whom the Shayatin (devils) have made to go astray, confused (wandering) through the land, his companions calling him to guidance (saying): `Come to us.'"

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَـلَمِينَ

Say: "Verily, Allah's guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of all that exists.

وَأَنْ أَقِيمُواْ الصَّلَوةَ وَاتَّقُوهُ وَهُوَ الَّذِى إِلَيْهِ تُحْشَرُونَ

6:72 And to perform the Salah, and have Taqwa of

Him, and it is He to Whom you shall be gathered.

وَهُوَ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ

6:73 It is He Who has created the heavens and the earth in truth, and on the Day He will say: "Be!'' it shall become.

قَوْلُهُ الْحَقُّ

His Word is the truth.

وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِى الصُّوَرِ عَـلِمُ الْغَيْبِ وَالشَّهَـدَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ

His will be the dominion on the Day when the Sur will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware.

The Parable of Those Who Revert to Disbelief After Faith and Good Deeds

As-Suddi said,

"Some idolators said to some Muslims, `Follow us and abandon the religion of Muhammad.' Allah sent down the revelation,

قُلْ أَنَدْعُو مِن دُونِ اللّهِ مَا لاَ يَنفَعُنَا وَلاَ يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا ...

Say: "Shall we invoke others besides Allah, that can do us neither good nor harm, and shall we turn on our heels...''

by reverting to disbelief,

... بَعْدَ إِذْ هَدَانَا اللّهُ ...

"...after Allah has guided us.''

for if we do this, our example will be like he whom the devils have caused to wander in confusion throughout the land.

Allah says here, your example, if you revert to disbelief after you believed, is that of a man who went with some people on a road, but he lost his way and the devils led him to wander in confusion over the land. Meanwhile, his companions on the road were calling him to come to them saying, `Come back to us, for we are on the path.' But, he refused to go back to them. This is the example of he who follows the devil after recognizing Muhammad, and Muhammad is the person who is calling the people to the path, and the path is Islam.''

Ibn Jarir recorded this statement.

Allah's statement,

... كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الأَرْضِ حَيْرَانَ ...

Like one whom the **Shayatin** (devils) have made to go astray confused (wandering) through the land,

refers to ghouls,

...لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا ...

his companions calling him to guidance (saying): `Come to us.'''

(calling him) by his name, his father's and his grandfather's names. So he follows the devils' call thinking that it is a path of guidance, but by the morning he will find himself destroyed and perhaps they eat him. The Jinns will then let him wander in a wasteland where he will die of thirst.

This is the example of those who follow the false gods that are being worshipped instead of Allah, Most Honored.

Ibn Jarir also recorded this.

Allah said,

... قُلْ إِنَّ هُدَى اللّهِ هُوَ الْهُدَى ...

Say: "Verily, Allah's guidance is the only guidance,''

Allah said in other instances,

وَمَن يَهْدِ اللَّهُ فَمَا لَهُ مِن مُّضِلٍّ

> And whomsoever Allah guides, for him there will be none to misguide him. (39:37)
>
> and,
>
> إِن تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لاَ يَهْدِى مَن يُضِلُّ وَمَا لَهُمْ مِّن نَّـصِرِينَ
>
> If you covet for their guidance, then verily Allah guides not those whom He makes to go astray. And they will have no helpers. (17:37)

Allah's statement,

... وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعَالَمِينَ (٧١)

and we have been commanded to submit to the Lord of all that exists.

> means, we were commanded to worship Allah in sincerity to Him alone, without partners.

وَأَنْ أَقِيمُواْ الصَّلاةَ وَاتَّقُوهُ ...

And to perform the **Salah**, and have **Taqwa** of Him.

> meaning, we were commanded to perform the prayer and to fear Allah in all circumstances,

... وَهُوَ الَّذِيَ إِلَيْهِ تُحْشَرُونَ (٧٢)

and it is He to Whom you shall be gathered.

> on the Day of Resurrection.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ بِالْحَقِّ ...

It is He Who has created the heavens and the earth in truth.

> meaning, in justice, and He is their Originator and Owner Who governs their affairs and the affairs of their inhabitants.

Allah said,

... وَيَوْمَ يَقُولُ كُن فَيَكُونُ ...

and on the Day He will say: "Be!'' it shall become.

> Referring to the Day of Resurrection, which will come faster than the blink of an eye, when Allah says to it, `Be.'

... قَوْلُهُ الْحَقُّ ...

His Word is the truth.

As-Sur; The Trumpet

Allah's statement,

... وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّوَرِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ (٧٣)

His will be the dominion on the Day when the **Sur** will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware.

يَوْمَ يُنفَخُ فِي الصُّوَرِ (on the Day when the **Sur** will be blown...),

> refers to His statement, وَيَوْمَ يَقُولُ كُن فَيَكُونُ (and on the Day He will say: "Be!'' it shall become). as we stated above.

> Or, it means, وَلَهُ الْمُلْكُ يَوْمَ يُنفَخُ فِي الصُّوَرِ (His will be the dominion on the Day when the **Sur** will be blown).

Allah said in other **Ayat**,

لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَحِدِ الْقَهَّارِ

> Whose is the kingdom this Day It is Allah's, the One, the Irresistible! (40:16)

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَـنِ وَكَانَ يَوْماً عَلَى الْكَـفِرِينَ عَسِيراً

> The sovereignty on that Day will be the true (sovereignty), belonging to the Most Beneficent (Allah), and it will be a hard Day for the disbelievers. (25:26)

The **Sur** is the Trumpet into which the angel Israfil, peace be upon him, will blow.

The Messenger of Allah said,

إِنَّ إِسْرَافِيلَ قَدِ الْتَقَمَ الصُّورَ، وَحَنَى جَبْهَتَهُ يَنْتَظِرُ مَتَى يُؤْمَرُ فَيَنْفُخ

> Israfil has held the **Sur** in his mouth and lowered his forehead, awaiting the command to blow in it.
>
> Muslim recorded this **Hadith** in his **Sahih**.

Imam Ahmad recorded that Abdullah bin `Amr said,

> "A Bedouin man said, `O Allah's Messenger! What is the **Sur**?' He said,

قَرْنٌ يُنْفَخُ فِيه

> A Trumpet which will be blown.''

وَإِذْ قَالَ إِبْرَهِيمُ لاًّبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَاماً ءَالِهَةً إِنِّى أَرَاكَ وَقَوْمَكَ فِى ضَلَـلٍ مُّبِينٍ

6:74 And (remember) when Ibrahim said to his

father Azar: "Do you take idols as gods! Verily, I see you and your people in manifest error.''

وَكَذَلِكَ نُرِى إِبْرَهِيمَ مَلَكُوتَ السَّمَوَتِ وَالاٌّرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

6:75 Thus did we show Ibrahim the kingdom of the heavens and the earth that he be one of those who have faith with certainty.

فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَأَى كَوْكَباً قَالَ هَـذَا رَبِّى

6:76 When the night overcame him he saw a Kawkab. He said: "This is my lord.''

فَلَمَّآ أَفَلَ قَالَ لا أُحِبُّ الاٌّفِلِينَ

But when it Afala, he said: "I like not those that set.''

فَلَمَّآ رَأَى الْقَمَرَ بَازِغاً قَالَ هَـذَا رَبِّى

6:77 When he saw the moon rising up, he said: "This is my lord.''

فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لاّكُونَنَّ مِنَ الْقَوْمِ الضَّآلِّينَ

But when it set, he said: "Unless my Lord guides me, I shall surely be among the misguided people.''

فَلماَّ رَأَى الشَّمْسَ بَازِغَةً قَالَ هَـذَا رَبِّى هَـذَآ أَكْبَرُ

6:78 When he saw the sun rising up, he said: "This is my lord. This is greater.''

فَلَمَّآ أَفَلَتْ قَالَ يقَوْمِ إِنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ

But when it Afalat, he said: "O my people! I am

indeed free from all that you join as partners in worship with Allah.

إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ السَّمَـوَتِ وَالاٌّرْضَ حَنِيفاً وَمَآ أَنَاْ مِنَ الْمُشْرِكِينَ

6:79 Verily, I have turned my face towards Him Who has created the heavens and the earth, Hanifan, and I am not of the idolators.''

Ibrahim Advises his Father

Ibrahim advised, discouraged and forbade his father from worshipping idols, just as Allah stated,

وَإِذْ قَالَ إِبْرَاهِيمُ لأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً ...

And (remember) when Ibrahim said to his father Azar: "Do you take idols as gods!''

meaning, do you worship an idol instead of Allah.

... إِنِّي أَرَاكَ وَقَوْمَكَ ...

Verily, I see you and your people...,

who follow your path,

... فِي ضَلاَلٍ مُّبِينٍ (٧٤)

in manifest error.

wandering in confusion unaware of where to go. Therefore, you are in disarray and ignorance, and this fact is clear to all those who have sound reason.

Allah also said,

وَاذْكُرْ فِى الْكِتَـبِ إِبْرَهِيمَ إِنَّهُ كَانَ صِدِّيقاً نَّبِيّاً

إِذْ قَالَ لاًّبِيهِ يأَبَتِ لِمَ تَعْبُدُ مَا لاَ يَسْمَعُ وَلاَ يَبْصِرُ وَلاَ يُغْنِى عَنكَ شَيْئاً

يأَبَتِ إِنِّى قَدْ جَآءَنِى مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِى أَهْدِكَ صِرَاطاً سَوِيّاً

يأَبَتِ لاَ تَعْبُدِ الشَّيْطَـنَ إِنَّ الشَّيْطَـنَ كَانَ لِلرَّحْمَـنِ عَصِيّاً

يأَبَتِ إِنِّى أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَـنِ فَتَكُونَ لِلشَّيْطَـنِ وَلِيّاً

قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِى يإِبْرَهِيمُ لَئِن لَّمْ تَنتَهِ لأَرْجُمَنَّكَ وَاهْجُرْنِى مَلِيّاً

قَالَ سَلَـمٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِى حَفِيّاً

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُو رَبِّى عَسَى أَلاَّ أَكُونَ بِدُعَآءِ رَبِّى شَقِيًّا

And mention in the Book (the Qur'an, the story of) Ibrahim.

Verily! He was a man of truth, a Prophet. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything O my father!

Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a straight path.

O my father! Worship not **Shaytan**. Verily! **Shaytan** has been a rebel against the Most Beneficent (Allah).

O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtakes you, so that you become a companion of **Shaytan** (in the Hell-fire).''

He (the father) said: "Do you reject my gods, O Ibrahim If you stop not (this), I will indeed stone you. So get away from me safely before I punish you.''

Ibrahim said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious. And I shall turn away from you and from those whom you invoke besides Allah. And I shall call on my Lord; and I hope that I shall not be unanswered in my invocation to my Lord.'' (19:41-48)

Ibrahim continued asking for forgiveness for his father for the rest of his father's life. When his father died an idolator and Ibrahim realized this fact, he stopped asking Allah for forgiveness for him and disassociated himself from him.

Allah said,

وَمَا كَانَ اسْتِغْفَارُ إِبْرَهِيمَ لأَبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَهِيمَ لأَوَّاهٌ حَلِيمٌ

And invoking for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him. Verily Ibrahim was patient in supplication and forbearing. (9:114)

It was recorded in the **Sahih** that;

Ibrahim will meet his father Azar on the Day of Resurrection and Azar will say to him, "My son! This Day, I will not disobey you.''

Ibrahim will say, "O Lord! You promised me not to disgrace me on the Day they are resurrected; and what will be more disgraceful to me than cursing and dishonoring my father!''

Then Allah will say, "O Ibrahim! Look behind you!''

He will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the (Hell) Fire.''

Tawhid Becomes Apparent to Ibrahim

Allah's statement,

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالأَرْضِ ...

Thus did We show Ibrahim the kingdom of the heavens and the earth...,

means, when he contemplated about the creation of the heaven and earth, We showed Ibrahim the proofs of Allah's Oneness over His dominion and His creation, which indicate that there is no god or Lord except Allah.

Allah said in other **Ayat**;

قُلِ انظُرُواْ مَاذَا فِى السَّمَـوَتِ وَالاٌّرْضِ

Say: "Behold all that is in the heavens and the earth.'' (10:101)

أَفَلَمْ يَرَوْاْ إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَآءِ وَالاٌّرْضِ إِن نَّشَأْ نَخْسِفْ بِهِمُ الاٌّرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفاً مِّنَ السَّمَآءِ إِنَّ فِى ذَلِكَ لاّيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ

See they not what is before them and what is behind them, of the heaven and the earth If We will, We sink the earth with them, or cause a piece of the sky to fall upon them. Verily, in this is a sign for every servant who turns to Allah. (34:9)

... وَلِيَكُونَ مِنَ الْمُوقِنِينَ (٧٥)

...that he be one of those who have faith with certainty.

Allah said next,

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ ...

When the night overcame him,

covered him with darkness,

... رَأَى كَوْكَبًا ...

He saw a **Kawkab**, (a star).

... قَالَ هَـذَا رَبِّي فَلَمَّا أَفَلَ ...

He said: "This is my lord.'' But when it **Afala**,

> meaning, set,

he said,

... قَالَ لا أُحِبُّ الآفِلِينَ (٧٦)

I like not those that set.

Qatadah commented,

> "Ibrahim knew that his Lord is Eternal and never ceases.''

فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَـذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لأكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ (٧٧)

When he saw the moon rising up, he said: "This is my lord.'' But when it set, he said: "Unless my Lord guides me, I shall surely be among the misguided people.''

فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَـذَا رَبِّي ...

When he saw the sun rising up, he said: "This is my lord.''

> this radiating, rising star is my lord,

... هَـذَآ أَكْبَرُ ...

This is greater,

> bigger than the star and the moon, and more radiant.

... فَلَمَّا أَفَلَتْ ...

But when it **Afalat**, (set),

... قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ (٧٨)

إِنِّي وَجَّهْتُ وَجْهِيَ ...

he said: "O my people! I am indeed free from all that you join as partners in worship with Allah. Verily, I have turned my face...,''

meaning, I have purified my religion and made my worship sincere,

... لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ ...

"towards Him Who has created the heavens and the earth,''

Who originated them and shaped them without precedence,

... حَنِيفًا ...

Hanifan,

avoiding **Shirk** and embracing **Tawhid**.

This is why he said next,

... وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ (٧٩)

"and I am not of the idolators.''

Prophet Ibrahim Debates with his People

We should note here that, in these **Ayat**, Ibrahim, peace be upon him, was debating with his people, explaining to them the error of their way in worshipping idols and images.

- In the first case with his father, Ibrahim explained to his people their error in worshipping the idols of earth, which they made in the shape of heavenly angels, so that they intercede on their behalf with the Glorious Creator. His people thought that they are too insignificant to worship Allah directly, and this is why they turned to the worship of angels as intercessors with Allah for their provisions, gaining victory and attaining their various needs.

- He then explained to them the error and deviation of worshipping the seven planets, which they said were the Moon, Mercury, Venus, the Sun, Mars, Jupiter and

Saturn. The brightest of these objects and the most honored to them was the Sun, the Moon then Venus.

- Ibrahim, may Allah's peace and blessings be on him, first proved that Venus is not worthy of being worshipped, for it is subservient to a term and course appointed that it does not defy, nor swerving right or left. Venus does not have any say in its affairs, for it is only a heavenly object that Allah created and made bright out of His wisdom. Venus rises from the east and sets in the west where it disappears from sight. This rotation is repeated the next night, and so forth. Such an object is not worthy of being a god.

- Ibrahim then went on to mention the Moon in the same manner in which he mentioned Venus, and then the Sun.

When he proved that these three objects were not gods, although they are the brightest objects the eyes can see, قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ (he said: "O my people! I am indeed free from all that you join as partners in worship with Allah.''),

meaning, I am free from worshipping these objects and from taking them as protectors. Therefore, if they are indeed gods as you claim, then all of you bring your plot against me and do not give me respite.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفًا وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ

Verily, I have turned my face towards Him Who has created the heavens and the earth, **Hanifan**, and I am not one of the idolators.

meaning, I worship the Creator of these things, Who originated and decreed them, and Who governs their affairs and made them subservient. It is He in Whose Hand is the dominion of all things, and He is the Creator, Lord, King and God of all things in existence.

In another **Ayah**, Allah said;

إِنَّ رَبَّكُمُ اللَّهُ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَتٍ بِأَمْرِهِ أَلاَ لَهُ الْخَلْقُ وَالاٌّمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَـلَمِينَ

Indeed your Lord is Allah, Who created the heavens and the earth in six Days, and then He **Istawa** (rose over) the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars, subjecting them to His command. Surely, His is the creation and commandment. Blessed be Allah, the Lord of all that exists! (7:54)

Allah described Prophet Ibrahim,

وَلَقَدْ ءَاتَيْنَآ إِبْرَهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِه عَـلِمِينَ

إِذْ قَالَ لاًّبِيهِ وَقَوْمِهِ مَا هَـذِهِ التَّمَـثِيلُ الَّتِى أَنتُمْ لَـهَا عَـكِفُونَ

And indeed We bestowed aforetime on Ibrahim his (portion of) guidance, and We were well-acquainted with him. When he said to his father and his people: "What are these images, to which you are devoted!" (21:51-52)

These **Ayat** indicate that Ibrahim was debating with his people about the **Shirk** they practiced.

وَحَآجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِّى فِى اللَّهِ وَقَدْ هَدَانِ وَلاَ أَخَافُ مَا تُشْرِكُونَ بِهِ إِلاَّ أَن يَشَآءَ رَبِّى شَيْئاً

6:80 His people disputed with him. He said: "Do you dispute with me about Allah while He has guided me, and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord wills something.

وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْماً أَفَلاَ تَتَذَكَّرُونَ

My Lord comprehends in His knowledge all things. Will you not then remember!

وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلاَ تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَـناً

6:81 And how should I fear those whom you associate in worship with Allah, while you fear not that you have joined in worship with Allah things for which He has not sent down to you any Sultan.

فَأَىُّ الْفَرِيقَيْنِ أَحَقُّ بِالاٌّمْنِ إِن كُنتُمْ تَعْلَمُونَ

(So) which of the two parties has more right to be in security If you but know.''

الَّذِينَ ءَامَنُواْ وَلَمْ يَلْبِسُواْ إِيمَـنَهُمْ بِظُلْمٍ أُوْلَـئِكَ لَهُمُ الاٌّمْنُ وَهُمْ مُّهْتَدُونَ

6:82 It is those who believe and confuse not their belief with Zulm (wrong), for them (only) there is security and they are the guided.

وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَـهَآ إِبْرَهِيمَ عَلَى قَوْمِهِ

6:83 And that was Our proof which We gave Ibrahim against his people.

نَرْفَعُ دَرَجَـتٍ مَّن نَّشَآءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

We in degrees raise whom We will. Certainly your Lord is All-Wise, All-Knowing.

Allah says;

وَحَآجَّهُ قَوْمُهُ قَالَ ...

His people disputed with him. He said:

Allah states that His **Khalil**, Prophet Ibrahim, said when his people mentioned various doubts and disputed with him about the **Tawhid** that he called to:

... أَتُحَاجُّونِّي فِي اللّهِ وَقَدْ هَدَانِ ...

Do you dispute with me about Allah while He has guided me.

The **Ayah** means, do you argue with me about Allah, other than Whom there is no god worthy of worship, while He has guided me to the Truth and made me aware of it! Therefore, how can I ever consider your misguided statements and false doubts!

Ibrahim said next,

... وَلاَ أَخَافُ مَا تُشْرِكُونَ بِهِ إِلاَّ أَن يَشَاء رَبِّي شَيْئًا ...

and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord wills something.

Ibrahim said, among the proofs to the falsehood of your creed, is that these false gods that you worship do not bring about any effect, and I do not fear them or care about them. Therefore, if these gods are able to cause harm, then use them against me and do not give me respite.

Ibrahim's statement, إِلاَّ أَن يَشَاء رَبِّي شَيْئًا (except when my Lord wills something),

means, only Allah causes benefit or harm.

... وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ...

My Lord comprehends in His knowledge all things.

meaning, Allah's knowledge encompasses all things and nothing escapes His complete observation.

... أَفَلاَ تَتَذَكَّرُونَ (٨٠)

Will you not then remember!

what I explained to you, considering your idols as false gods and refraining from worshipping them.

This reasoning from Prophet Ibrahim is similar to the argument that Prophet Hud used against his people, **`Ad**. Allah mentioned this incident in His Book, when He said,

قَالُواْ يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِى ءالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ

إِن نَّقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ قَالَ إِنِّى أُشْهِدُ اللَّهِ وَاشْهَدُواْ أَنِّى بَرِىءٌ مِّمَّا تُشْرِكُونَ

مِن دُونِهِ فَكِيدُونِى جَمِيعًا ثُمَّ لاَ تُنظِرُونِ

إِنِّى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّى وَرَبِّكُمْ مَّا مِن دَآبَّةٍ إِلاَّ هُوَ ءاخِذٌ بِنَاصِيَتِهَآ إِنَّ رَبِّى عَلَى صِرَطٍ مُّسْتَقِيمٍ

They said: "O Hud! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods have seized you with evil.''

He said: "I call Allah to witness - and bear you witness - that I am free from that which you ascribe as partners in worship with Him (Allah). So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has grasp of its forelock. Verily, my Lord is on the straight path (the truth).'' (11:53-56)

Ibrahim's statement,

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ ...

And how should I fear those whom you associate...,

means, how should I fear the idols that you worship instead of Allah.

... وَلاَ تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَانًا ...

while you fear not that you have joined in worship with Allah things for which He has not sent down to you any **Sultan**.

According to Ibn Abbas and others among the **Salaf**,

meaning, proof,

Allah said in similar **Ayat**;

أَمْ لَهُمْ شُرَكَاءُ شَرَعُواْ لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَن بِهِ اللَّهُ

Or have they partners who have instituted for them a religion which Allah has not allowed! (42:21)

إِنْ هِىَ إِلاَّ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ اللَّهُ بِهَا مِن سُلْطَـنٍ

They are but names which you have named, you and your fathers, for which Allah has sent down no authority. (53:21)

His statement,

... فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالأَمْنِ إِن كُنتُمْ تَعْلَمُونَ (٨١)

(So) which of the two parties has more right to be in security! If you but know.

means, which of the two parties is on the truth, those who worship Him in Whose Hand is harm and benefit, or those who worship what cannot bring harm or benefit, without authority to justify worshipping them Who among these two parties has more right to be saved from Allah's torment on the Day of Resurrection.

Allah said,

الَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُواْ إِيمَانَهُم بِظُلْمٍ أُوْلَـئِكَ لَهُمُ الأَمْنُ وَهُم مُّهْتَدُونَ (٨٢)

It is those who believe and confuse not their belief with **Zulm** (wrong), for them (only) there is security and they are the guided.

Therefore, those who worship Allah alone without partners, will acquire safety on the Day of Resurrection, and they are the guided ones in this life and the Hereafter.

Shirk is the Greatest Zulm (Wrong)

Al-Bukhari recorded that Abdullah said,

"When the **Ayah**, وَلَمْ يَلْبِسُواْ إِيمَانَهُم بِظُلْمٍ (and confuse not their belief with **Zulm** (wrong)) was revealed, the Companions of the Prophet said, `And who among us did not commit **Zulm** against himself?' The **Ayah**, إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (Verily! Joining others in worship with Allah is a great **Zulm** (wrong) indeed) (31:13), was later revealed.''

Imam Ahmad recorded that Abdullah said,

"When this Ayah was revealed, الَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُواْ إِيمَانَهُم بِظُلْمٍ (It is those who believe and confuse not their belief with **Zulm** (wrong)), it was hard on the people. They said, `O Allah's Messenger! Who among us did not commit **Zulm** against himself?'

He said,

إِنَّهُ لَيْسَ الَّذِي تَعْنُونَ، أَلَمْ تَسْمَعُوا مَا قَالَ الْعَبْدُ الصَّالِحُ

It is not what you understood from it. Did you not hear what the righteous servant (Luqman) said, يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (O my son! Join not in worship others with Allah. Verily! **Shirk** is a great **Zulm** (wrong) indeed). (31:13), Therefore, it is about **Shirk**.

Allah's statement,

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ ...

... نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ (٨٣)

And that was Our proof which We gave Ibrahim against his people.

means, We directed him to proclaim Our proof against them.

Mujahid and others said that `Our proof' refers to,

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلاَ تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالأَمْنِ

And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm, while you fear not that you have joined in worship with Allah things for which He has not sent down to you any **Sultan**. (So) which of the two parties has more right to be in security!

Allah has testified Ibrahim's statement and affirmed security and guidance, saying;

الَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُواْ إِيمَانَهُم بِظُلْمٍ أُوْلَـئِكَ لَهُمُ الأَمْنُ وَهُم مُّهْتَدُونَ

It is those who believe and confuse not their belief with **Zulm**, for them there is security and they are the guided.

Allah said,

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاء ...

And that was Our proof which We gave Ibrahim against his people. We raise in degrees whom We will.

... إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ (٨٣)

Certainly your Lord is All-Wise, All-Knowing.

He is All-Wise in His statements and actions, All-Knower of those whom He guides or misguides, and whether the proof was established against them or not.

Allah also said,

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الأٌّلِيمَ

Truly! Those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them -- until they see the painful torment. (10:96-97)

This is why Allah said here, إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ Certainly your Lord is All-Wise, All-Knowing.

وَوَهَبْنَا لَهُ إِسْحَـقَ وَيَعْقُوبَ كُلاًّ هَدَيْنَا وَنُوحاً هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَـنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَـرُونَ

6:84 And We bestowed upon him Ishaq and Yaqub, each of them We guided, and before him, We guided Nuh and among his progeny Dawud, Suleiman, Ayub, Yusuf, Musa, and Harun.

وَكَذَلِكَ نَجْزِى الْمُحْسِنِينَ

Thus do We reward the good-doers.

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ الصَّـلِحِينَ

6:85 And Zakariyya, and Yahya and Isa and Ilyas, each one of them was of the righteous.

وَإِسْمَـعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطاً وَكُلاًّ فَضَّلْنَا عَلَى الْعَـلَمِينَ

6:86 And Ismail and Al-Yasa`, and Yunus and Lut, and each one of them We preferred above the Alamin (mankind and Jinns, of their times).

وَمِنْ ءابَائِهِمْ وَذُرِّيَّـتِهِمْ وَإِخْوَنِهِمْ وَاجْتَبَيْنَـهُمْ وَهَدَيْنَـهُمْ إِلَى صِرَطٍ مُّسْتَقِيمٍ

6:87 And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a straight path.

ذلِكَ هُدَى اللَّهِ يَهْدِى بِهِ مَن يَشَآءُ مِنْ عِبَادِهِ

6:88 This is the guidance of Allah with which He guides whomsoever He wills of His servants.

وَلَوْ أَشْرَكُواْ لَحَبِطَ عَنْهُمْ مَّا كَانُواْ يَعْمَلُونَ

But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.

أُوْلَـئِكَ الَّذِينَ ءَاتَيْنَـهُمُ الْكِتَـبَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِن يَكْفُرْ بِهَا هَـؤُلاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْماً لَّيْسُواْ بِهَا بِكَـفِرِينَ

6:89 They are those whom We gave the Book, Al-Hukm, and Prophethood. But if they disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.

أُوْلَـئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ

6:90 They are those whom Allah had guided. So follow their guidance.

قُل لاَّ أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِنْ هُوَ إِلاَّ ذِكْرَى لِلْعَـلَمِينَ

Say: "No reward I ask of you for this (the Qur'an). It is only a reminder for the `Alamin (mankind and Jinns).''

Ibrahim Receives the News of Ishaq and Ya`qub During His Old Age

Allah states that after Ibrahim became old and he, and his wife, Sarah, lost hope of having children, He gave them Ishaq. The angels came to Ibrahim on their way to the people of Prophet Lut (to destroy them) and they delivered the good news of a child to Ibrahim and his wife. Ibrahim's wife was amazed at the news,

قَالَتْ يوَيْلَتَا ءَأَلِدُ وَأَنَاْ عَجُوزٌ وَهَـذَا بَعْلِى شَيْخًا إِنَّ هَـذَا لَشَىْءٌ عَجِيبٌ

قَالُواْ أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَـتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَّجِيدٌ

She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband, an old man! Verily! This is a strange thing!''

They said: "Do you wonder at the decree of Allah The mercy of Allah and His blessings be on you, O the family (of Ibrahim). Surely, He (Allah) is All-Praiseworthy, All-Glorious.'' (11:72-73)

The angels also gave them the good news that Ishaq will be a Prophet and that he will have offspring of his own.

In another **Ayah**, Allah said;

وَبَشَّرْنَـهُ بِإِسْحَـقَ نَبِيّاً مِّنَ الصَّـلِحِينَ

And We gave him the good news of Ishaq a Prophet from the righteous.(37:112), which perfects this good news and completes the favor.

Allah said,

بِإِسْحَـقَ وَمِن وَرَآءِ إِسْحَـقَ يَعْقُوبَ

(of Ishaq, and after him, of Ya`qub... (11:71),

meaning, this child will have another child in your lifetime, so that your eyes are comforted by him, just as your eyes will be comforted by his father.

Certainly, one becomes jubilant and joyous when he becomes a grandfather, because this means that his offspring will continue to exist.

It was also expected that if an elderly couple had children, due to the child's weakness, he would have no offspring. This is why Allah delivered the good news of Ishaq and of his son Yaqub, whose name literally means `multiplying and having offspring'.

This was a reward for Ibrahim who left his people and migrated from their land so that he could worship Allah alone. Allah compensated Ibrahim with better than his people and tribe when He gave him righteous children of his own, who would follow his religion, so that his eyes would be comforted by them.

In another **Ayah**, Allah said;

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَـقَ وَيَعْقُوبَ وَكُلاًّ جَعَلْنَا نَبِيّاً

So when he turned away from them and from those whom they worshipped besides Allah, We gave him Ishaq and Yaqub, and each one of them We made a Prophet. (19:49)

Allah said here,

وَوَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ كُلاًّ هَدَيْنَا ...

And We bestowed upon him Ishaq and Yaqub, each of them We guided,

Allah said;

... وَنُوحًا هَدَيْنَا مِن قَبْلُ ...

and before him, We guided Nuh...,

meaning, We guided Nuh before and gave him righteous offspring, just as We guided Ibrahim and gave him righteous children.

Qualities of Nuh and Ibrahim

Each of these two Prophets had special qualities. When Allah caused the people of the earth to drown, except those who believed in Nuh and accompanied him in the ark, Allah made the offspring of Nuh the dwellers of the earth thereafter. Ever since that occurred, the people of the earth were and still are the descendants of Nuh.

As for Ibrahim, Allah did not send a Prophet after him but from his descendants. Allah said in other **Ayat**,

وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَـبَ

> And We ordained among his (Ibrahim's) offspring Prophethood and the Book. (29:27)

وَلَقَدْ أَرْسَلْنَا نُوحاً وَإِبْرَهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَـبَ

> And indeed, We sent Nuh and Ibrahim, and placed in their offspring Prophethood and the Book. (57:26)

and,

أُولَـئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّيْنَ مِن ذُرِّيَّةِ ءادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَآ إِذَا تُتْلَى عَلَيْهِمْ ءايَـتُ الرَّحْمَـن خَرُّواْ سُجَّداً وَبُكِيّاً

> Those were they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh, and of the offspring of Ibrahim and Israil and from among those whom We guided and chose. When the verses of the Most Beneficent (Allah) were recited unto them, they fell down prostrating and weeping. (19:58)

Allah said in this honorable Ayah here,

... وَمِن ذُرِّيَّتِهِ ...

> and among his progeny...

meaning, We guided from among his offspring,

... دَاوُودَ وَسُلَيْمَانَ ...

Dawud, Suleiman...,

from the offspring of Nuh, according to Ibn Jarir.

It is also possible that the **Ayah** refers to Ibrahim since it is about him that the blessings were originally mentioned here, although Lut is not from his offspring, for he was Ibrahim's nephew, the son of his brother Maran, the son of Azar. It is possible to say that Lut was mentioned in Ibrahim's offspring as a generalization. As Allah said,

أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِى قَالُواْ نَعْبُدُ إِلَـهَكَ وَإِلَـهَ آبَآئِكَ إِبْرَهِيمَ وَإِسْمَـعِيلَ وَإِسْحَـقَ إِلَـهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

Or were you witnesses when death approached Yaqub When he said unto his sons, "What will you worship after me!''

They said, "We shall worship your God, and the God of your fathers, Ibrahim, Ismail, Ishaq, One God, and to Him we submit.'' (2:133)

Here, Ismail was mentioned among the ascendants of Yaqub, although he was Yaqub's uncle.

Similarly Allah said,

فَسَجَدَ الْمَلَـئِكَةُ كُلُّهُمْ أَجْمَعُونَ

إِلاَّ إِبْلِيسَ أَبَى أَن يَكُونَ مَعَ السَّـجِدِينَ

So the angels prostrated themselves, all of them together. Except Iblis -- he refused to be among those to prostrate. (15:30-31)

Allah included Iblis in His order to the angels to prostrate, and chastised him for his opposition, all because he was similar to them in that (order), so he was considered among them in general, although he was

a Jinn. Iblis was created from fire while the angels were created from light.

Allah says;

... وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ (٨٤)

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ (٨٥)

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلاًّ فضَّلْنَا عَلَى الْعَالَمِينَ (٨٦)

Ayub, Yusuf, Musa, and Harun. Thus do We reward the good-doers. And Zakariyya, and Yahya and Isa and Ilyas, each one of them was of the righteous. And Ismail and Al-Yasa`, and Yunus and Lut, and each one of them We preferred above the Alamin (mankind and Jinns, of their times).

Mentioning `Isa in the offspring of Ibrahim, or Nuh as we stated above, is proof that the grandchildren from a man's daughter's side are included among his offspring. `Isa is included among Ibrahim's progeny through his mother, although `Isa did not have a father.

Ibn Abi Hatim recorded that;

Abu Harb bin Abi Al-Aswad said,

> "Al-Hajjaj sent to Yahya bin Ya`mar, saying, `I was told that you claim that Al-Hasan and Al-Hussein are from the offspring of the Prophet, did you find it in the Book of Allah I read the Qur'an from beginning to end and did not find it.'
>
> Yahya said, `Do you not read in Surah **Al-An`am**, وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ (and among his progeny Dawud, Sulayman...) until, وَيَحْيَى وَعِيسَى (and Yahya and `Isa...).
>
> Al-Hajjaj said, `Yes.'
>
> Yahya said, `Is not `Isa from the offspring of Ibrahim, although he did not have a father!'
>
> Al-Hajjaj said, `You have said the truth.'"

For example, when a man leaves behind a legacy, a trust, or gift to his "offspring'' then the children of his daughters are included. But if a man gives something to his "sons'', or he leaves a trust behind for them, then that would be particular to his male children and their male children.

Allah's statement,

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ ...

And also some of their fathers and their progeny and their brethren,

mentions that some of these Prophets' ascendants and descendants were also guided and chosen.

So Allah said,

... وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (٨٧)

We chose them, and We guided them to a straight path.

Shirk Eradicates the Deeds, Even the Deeds of the Messengers

Allah said next,

ذَلِكَ هُدَى اللّهِ يَهْدِي بِهِ مَن يَشَاء مِنْ عِبَادِهِ ...

This is the guidance of Allah with which He guides whomsoever He wills of His servants.

meaning, this occurred to them by Allah's leave and because He directed them to guidance.

Allah said;

... وَلَوْ أَشْرَكُواْ لَحَبِطَ عَنْهُم مَّا كَانُواْ يَعْمَلُونَ (٨٨)

But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.

This magnifies the serious danger of **Shirk** and the gravity of committing it.

In another **Ayah**, Allah said;

وَلَقَدْ أُوْحِىَ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ

And indeed it has been revealed to you, as it was to those (Allah's Messengers) before you: "If you join others in worship with Allah, surely your deeds will be in vain.'' (39:65)

`If' here does not mean that this would ever occur, as is similar in Allah's statement;

قُلْ إِن كَانَ لِلرَّحْمَـنِ وَلَدٌ فَأَنَاْ أَوَّلُ الْعَـبِدِينَ

Say: "If the Most Beneficent had a son, then I am the first of Allah's worshippers.'' (43:81)

لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْواً لاَّتَّخَذْنَـهُ مِن لَّدُنَّآ إِن كُنَّا فَـعِلِينَ

If We intended to take a pastime (a wife or a son, etc.) We could surely have taken it from Us, if We were going to do (that). (21:17)

لَّوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَداً لاَّصْطَفَى مِمَّا يَخْلُقُ مَا يَشَآءُ سُبْحَـنَهُ هُوَ اللَّهُ الْوَحِدُ الْقَهَّارُ

If Allah willed to take a son, He could have chosen whom He pleased out of those whom He created. But glory be to Him! He is Allah, the One, the Compelling. (39:4)

Allah said,

أُوْلَـئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ...

They are those whom We gave the Book, **Al-Hukm**, and Prophethood.

We bestowed these bounties on them, as a mercy for the servants, and out of our kindness for creation.

... فَإِن يَكْفُرْ بِهَا ...

But if they disbelieve therein...,

in the Prophethood, or the three things; the Book, the **Hukm** and the Prophethood,

... هَـؤُلاء ...

They...,

According to Ibn Abbas, Sa`id bin Al-Musayyib, Ad-Dahhak, Qatadah, As-Suddi, and others,

refers to the people of Makkah.

... فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُواْ بِهَا بِكَافِرِينَ (٨٩)

then, indeed We have entrusted it to a people who are not disbelievers therein.

This **Ayah** means, if the Quraysh and the rest of the people of the earth - Arabs and non-Arabs, illiterate and the People of the Scripture - disbelieve in these bounties, then We have entrusted them to another people, the **Muhajirun** and **Ansar**, and those who follow their lead until the Day of Resurrection, لَّيْسُواْ بِهَا بِكَافِرِينَ (who are not disbelievers therein).

They will not deny any of these favors, not even one letter. Rather, they will believe in them totally, even the parts that are not so clear to some of them.

We ask Allah to make us among them by His favor, generosity and kindness.

Addressing His servant and Messenger, Muhammad, Allah said;

أُوْلَـئِكَ ...

They are...,

> the Prophets mentioned here, along with their righteous fathers, offspring and brethren,

... الَّذِينَ هَدَى اللّهُ ...

those whom Allah had guided.

> meaning, they alone are the people of guidance,

... فَبِهُدَاهُمُ اقْتَدِهْ ...

So follow their guidance.

> Imitate them.

This command to the Messenger certainly applies to his **Ummah**, according to what he legislates and commands them.

While mentioning this **Ayah**, Al-Bukhari recorded that;

> Mujahid asked Ibn Abbas, "Is there an instance where prostration is warranted in (Surah) **Sad**?''
>
> Ibn Abbas said, "Yes.''
>
> He then recited, وَوَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ ...And We bestowed upon him Ishaq and Ya`qub... until, فَبِهُدَاهُمُ اقْتَدِهْ (...So follow their guidance).
>
> He commented,
>
> "He (our Prophet, Muhammad) was among them.''
>
> In another narration, Mujahid added that Ibn Abbas said,
>
> "Your Prophet was among those whose guidance we were commanded to follow.''

Allah's statement,

... قُل لاَّ أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ...

Say: "No reward I ask of you for this.''

means, I do not ask you for any reward for delivering the Qur'an to you, nor anything else,

... إِنْ هُوَ إِلاَّ ذِكْرَى لِلْعَالَمِينَ (٩٠)

"It is only a reminder for the **Alamin** (mankind and Jinns).''

so they are reminded by it and guided from blindness to clarity, from misguidance to guidance, and from disbelief to faith.

وَمَا قَدَرُواْ اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُواْ مَآ أَنزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَىْءٍ

6:91 They did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration).''

قُلْ مَنْ أَنزَلَ الْكِتَـبَ الَّذِى جَآءَ بِهِ مُوسَى نُوراً وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيراً وَعُلِّمْتُمْ مَّا لَمْ تَعْلَمُواْ أَنتُمْ وَلاَ ءَابَاؤُكُمْ

Say : "Who then sent down the Book which Musa brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing much. And you were taught that which neither you nor your fathers knew.''

قُلِ اللَّهُ

Say: "Allah (sent it down).''

ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ

Then leave them to play in their vain discussions.

وَهَـذَا كِتَـبٌ أَنزَلْنَـهُ مُبَارَكٌ مُّصَدِّقُ الَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا

6:92 And this is a blessed Book which We have sent down, confirming what came before it, so that you may warn the Mother of Towns and all those around it.

وَالَّذِينَ يُؤْمِنُونَ بِالاٌّخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلاَتِهِمْ يُحَافِظُونَ

Those who believe in the Hereafter believe in it, and they are constant in guarding their Salah.

The Messenger is but a Human to Whom the Book was Revealed by Inspiration

Allah says;

وَمَا قَدَرُواْ اللّهَ حَقَّ قَدْرِهِ إِذْ قَالُواْ ...

They did not estimate Allah with an estimation due to Him when they said:

Allah says that those who rejected His Messengers did not give Allah due consideration.

Ibn Abbas, Mujahid and Abdullah bin Kathir said that;

this **Ayah** was revealed about the Quraysh.

It was also said that it was revealed about some Jews.

... مَا أَنزَلَ اللّهُ عَلَى بَشَرٍ مِّن شَيْءٍ ...

(They said): "Nothing did Allah send down to any human being (by inspiration).''

Allah also, said,

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ

Is it a wonder for mankind that We have inspired to a man from among themselves (saying): "Warn mankind.'' (10:2)

وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُواْ إِذْ جَآءَهُمُ الْهُدَى إِلاَّ أَن قَالُواْ أَبَعَثَ اللَّهُ بَشَرًا رَّسُولاً

قُل لَوْ كَانَ فِى الاٌّرْضِ مَلَـئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَآءِ مَلَكًا رَّسُولاً

And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as Messenger!''

Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.'' (17:94-95)

Allah said here,

وَمَا قَدَرُواْ اللّهَ حَقَّ قَدْرِهِ إِذْ قَالُواْ مَا أَنزَلَ اللّهُ عَلَى بَشَرٍ مِّن شَيْءٍ

They did not estimate Allah with an estimation due to Him when they said: "Nothing did Allah send down to any human being (by inspiration).''

Allah answered them,

... قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاء بِهِ مُوسَى نُورًا وَهُدًى لِّلنَّاسِ ...

Say : "Who then sent down the Book which Musa brought, a light and a guidance to mankind!''

meaning, say, O Muhammad, to those who deny the concept that Allah sent down Books by revelation, answering them specifically, **مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاء بِهِ مُوسَى** (Who then sent down the Book which Musa brought) in reference to the

> **Tawrah** that you and all others know that Allah sent down to Musa, son of Imran.
>
> Allah sent the **Tawrah** as a light and a guidance for people, so that it could shed light on the answers to various disputes, and to guide away from the darkness of doubts.

Allah's statement,

... تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ...

which you have made into (separate) paper sheets, disclosing (some of it) and concealing (much).

> means, you made the **Tawrah** into separate sheets which you copied from the original and altered, changed and distorted as you wished. You then said, "this is from Allah,'' meaning it is in the revealed Book of Allah, when in fact, it is not from Allah. This is why Allah said here, **تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا** (which you have made into (separate) paper sheets, disclosing (some of it) and concealing (much)).

Allah said;

... وَعُلِّمْتُم مَّا لَمْ تَعْلَمُواْ أَنتُمْ وَلاَ آبَاؤُكُمْ ...

And you were taught that which neither you nor your fathers knew.

> meaning, Who sent down the Qur'an in which Allah taught you the news of those who were before you and the news of what will come after, that neither you nor your fathers had knowledge of.

Allah's statement,

... قُلِ اللّهُ ...

Say: "Allah.''

Ali bin Abi Talhah reported that Ibn Abbas said,

"Meaning, `Say, Allah sent it down.'''

Allah said,

... ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ (٩١)

Then leave them to play in their vain discussions.

leave them to play in ignorance and misguidance until the true news comes to them from Allah. Then, they will know whether the good end is theirs or for the fearful servants of Allah.

Allah said,

وَهَـذَا كِتَابٌ ...

And this is a Book, (the Qur'an),

... أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَى ...

Blessed, which We have sent down, confirming which came before it, so that you may warn the Mother of Towns,

that is, Makkah,

... وَمَنْ حَوْلَهَا ...

and all those around it...

referring to the Arabs and the rest of the children of Adam, Arabs and non-Arabs alike.

Allah said in other **Ayat**,

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.'' (7:158)

لأُنذِرَكُمْ بِهِ وَمَن بَلَغَ

"that I may therewith warn you and whomsoever it may reach.'' (6:19)

and,

وَمَن يَكْفُرْ بِهِ مِنَ الاٌّحْزَابِ فَالنَّارُ مَوْعِدُهُ

but those of the sects who reject it, the Fire will be their promised meeting place. (11:17)

تَبَارَكَ الَّذِى نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَـلَمِينَ نَذِيراً

Blessed be He Who sent down the criterion to His servant that he may be a warner to the **Alamin** (mankind and Jinn). (25:1)

وَقُلْ لِّلَّذِينَ أُوتُواْ الْكِتَـبَ وَالاٍّمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُواْ فَقَدِ اهْتَدَواْ وَّإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

And say to those who were given the Scripture and to those who are illiterates: "Do you submit yourselves!'' If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allah is All-Seer of (His) servants. (3:20)

It is recorded in the Two **Sahihs**, that the Messenger of Allah said,

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي

I have been given five things which were not given to any one else before me.

The Prophet mentioned among these five things,

وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

Every Prophet was sent only to his nation, but I have been sent to all people.

This is why Allah said,

... وَالَّذِينَ يُؤْمِنُونَ بِالآخِرَةِ يُؤْمِنُونَ بِهِ ...

Those who believe in the Hereafter believe in it,

> meaning, those who believe in Allah and the Last Day, believe in this blessed Book, the Qur'an, which We revealed to you, O Muhammad.

... وَهُمْ عَلَى صَلاَتِهِمْ يُحَافِظُونَ (٩٢)

and they are constant in guarding their **Salah**.

> for they perform what Allah ordered them, offering the prayers perfectly and on time.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِباً أَوْ قَالَ أُوْحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَا أَنَزلَ اللَّهُ

6:93 And who can be more unjust than he who invents a lie against Allah, or says: "I have received inspiration,'' whereas he is not inspired in anything; and who says, "I will reveal the like of what Allah has revealed.''

وَلَوْ تَرَى إِذِ الظَّـلِمُونَ فِى غَمَرَاتِ الْمَوْتِ وَالْمَلَـئِكَةُ بَاسِطُواْ أَيْدِيهِمْ أَخْرِجُواْ أَنفُسَكُمُ

And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls!

الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ

This day you shall be recompensed with the

torment of degradation because of what you used to utter against Allah other than the truth.

وَكُنتُمْ عَنْ ءَايَـتِهِ تَسْتَكْبِرُونَ

And you used to reject His Ayat with disrespect!''

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَـكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَّا خَوَّلْنَـكُمْ وَرَآءَ ظُهُورِكُمْ

6:94 And truly you have come unto Us alone, as We created you the first time. You have left behind you all that which We had bestowed on you.

وَمَا نَرَى مَعَكُمْ شُفَعَآءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَآءُ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ

We see not with you your intercessors whom you claimed to be your partners. Now you and they have been cut off, and all that you used to claim has vanished from you.

None is Worse Than One who Invents a Lie Against Allah and Claims that Revelation Came to Him

Allah said,

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ...

And who can be more unjust than he who invents a lie against Allah,

Therefore, none is more unjust than one who lies about Allah claiming that He has partners or a son, or falsely claiming that Allah sent him as a Prophet;

... أَوْ قَالَ أُوْحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ ...

or says: "I have received inspiration,'' whereas he is not inspired with anything;

Ikrimah and Qatadah said that;

> this **Ayah** was revealed about Musaylimah Al-Kadhdhab.

... وَمَن قَالَ سَأُنزِلُ مِثْلَ مَا أَنَزلَ اللّهُ ...

and who says, "I will reveal the like of what Allah has revealed.''

> This refers to he, who claims that the lies he invents rival the revelation that came from Allah.
>
> In another **Ayah**, Allah said,
>
> وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا قَالُوا۟ قَدْ سَمِعْنَا لَوْ نَشَاء لَقُلْنَا مِثْلَ هَـذَا
>
> And when Our verses (of the Qur'an) are recited to them, they say: "We have heard this (the Qur'an); if we wish we can say the like of this.'' (8:31)

The Condition of These Unjust People Upon Death and on the Day of Resurrection

Allah, the Most Honored, said,

... وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ ...

And if you could but see when the wrongdoers are in the agonies of death...

> suffering from the hardships, agonies and afflictions of death,

... وَالْمَلآئِكَةُ بَاسِطُوا۟ أَيْدِيهِمْ ...

while the angels are stretching forth their hands...

> beating them.

Allah said in other **Ayat**:

لَئِن بَسَطتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِى

If you do stretch your hand against me to kill me.. (5:28)

and,

وَيَبْسُطُوا۟ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ بِالسُّوءِ

And stretch forth their hands and their tongues against you with evil. (60:2)

Ad-Dahhak and Abu Salih said that,

`stretch forth their hands,' means, `with torment'.

In another **Ayah**, Allah said,

وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا۟ الْمَلَـئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَـرَهُمْ

And if you could see when the angels take away the souls of those who disbelieve they smite their faces and their backs. (8:50)

Allah said, وَالْمَلآئِكَةُ بَاسِطُواْ أَيْدِيهِمْ (while the angels are stretching forth their hands),

beating them, until their souls leave their bodies, saying, أَخْرِجُواْ أَنفُسَكُمُ ("Deliver your souls!"),

When the disbeliever is near death, the angels will convey the `good news' to him of torment, vengeance, chains, restraints, Hell, boiling water and the anger of the Most Beneficent, Most Merciful. The soul will then scatter in the body of the disbeliever and refuse to get out of it. The angels will keep beating the disbeliever until his soul exits from his body,

...أَخْرِجُواْ أَنفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللّهِ غَيْرَ الْحَقِّ ...

(Saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to say about Allah other than the truth.''

This **Ayah** means, today, you will be utterly humiliated because you used to invent lies against Allah and arrogantly refused to follow His **Ayat** and obey His Messengers.

... وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ (٩٣)

And you used to reject His Ayat with disrespect!''

There are many **Hadiths**, of **Mutawatir** grade, that explain what occurs when the believers and disbelievers die, and we will mention these **Hadiths** when explaining Allah's statement, **يُثَبِّتُ اللّهُ الَّذِينَ آمَنُواْ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ** (Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter). (14:27)

Allah said next,

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ...

And truly you have come unto Us alone as We created you the first time.

and this statement will be said on the Day of Return.

In another **Ayah**, Allah said,

وَعُرِضُوا عَلَى رَبِّكَ صَفًا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَـكُمْ أَوَّلَ مَرَّةٍ

And they will be set before your Lord in rows, (and Allah will say): "Now indeed, you have come to Us as We created you the first time.' (18:48),

meaning, just as We started your creation, We brought you back, although you used to deny Resurrection and reject its possibility. Therefore, this is the Day of Resurrection!

Allah said,

... وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاء ظُهُورِكُمْ ...

You have left behind you all that which We had bestowed on you.

The wealth and the money that you collected in the life of the world, you left all this behind you.

It is recorded in the Sahih that Allah's Messenger said,

يَقُولُ ابْنُ آدَمَ مَالِي مَالِي وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ، وَمَا سِوَى ذَلِكَ فَذَاهِبٌ وَتَارِكُهُ لِلنَّاس

The Son of Adam says, `My money, my money!' But, what part of your money do you have, other than what you eat of it and is thus spent, what you wear and tear and what you gave in charity and thus remains (in the record of good deeds). Other than that, you will depart and leave it to the people.

Al-Hasan Al-Basri said,

"On the Day of Resurrection, the Son of Adam will be brought, as if he were a golden chariot and Allah, the Most Honored, will ask, `Where is what you collected?'

He will reply, `O Lord! I collected it and left it as intact as ever.'

Allah will say to him, `O Son of Adam! Where is what you sent forth for yourself (of righteous, good deeds),' and he will realize that he did not send forth anything for himself.''

Al-Hasan then recited the **Ayah**,

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاء ظُهُورِكُمْ

And truly you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you.

Ibn Abi Hatim recorded this statement.

Allah said;

... وَمَا نَرَى مَعَكُمْ شُفَعَاءكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاء ...

We see not with you your intercessors whom you claimed to be your partners.

This chastises and criticizes the disbelievers for the rivals, idols and images that they worshipped in this life, thinking they will avail them in this life and upon Resurrection, if there is Resurrection, as they thought. On the Day of Resurrection, all relationships will be cut off, misguidance will be exposed, and those whom they used to call upon as gods will disappear from them. Allah will then call them, while the rest of creation is listening, **أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ** (Where are My (so-called) partners whom you used to assert! (28:62)

وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ

مِن دُونِ اللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ

And it will be said to them: "Where are those that you used to worship. Instead of Allah! Can they help you or help themselves!'' (26:92-93)

Allah said here, **وَمَا نَرَى مَعَكُمْ شُفَعَاءكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاء** (We see not with you your intercessors whom you claimed were partners).

meaning partners in worship. That is, partners in a share of your worship.

... لَقَد تَّقَطَّعَ بَيْنَكُمْ ...

Now you and they have been cut off,

or, the **Ayah** is recited with the meaning: all connections,

means, and ties between you and them have been severed.

... وَضَلَّ عَنكُم ...

and vanished from you,

you have lost,

... مَّا كُنتُمْ تَزْعُمُونَ (٩٤)

all that you used to claim) of hope in the benefit of the idols and rivals (you worshipped with Allah).

Allah said in other **Ayat**,

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُواْ مِنَ الَّذِينَ اتَّبَعُواْ وَرَأَوُاْ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ

وَقَالَ الَّذِينَ اتَّبَعُواْ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَـلَهُمْ حَسَرَتٍ عَلَيْهِمْ وَمَا هُم بِخَـرِجِينَ مِنَ النَّارِ

When those who were followed, declare themselves innocent of those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return, we would disown them as they have disowned us.''

Thus Allah will show them their deeds as regret for them. And they will never get out of the Fire. (2:166-167)

and,

فَإِذَا نُفِخَ فِى الصُّورِ فَلاَ أَنسَـبَ بَيْنَهُمْ يَوْمَئِذٍ وَلاَ يَتَسَآءَلُونَ

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. (23:101)

and,

إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَـناً مَّوَدَّةَ بَيْنِكُمْ فِى الْحَيَوةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَـمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضاً وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِّن نَّـصِرِينَ

You have taken (for worship) idols instead of Allah, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper. (29:25)

and,

وَقِيلَ ادْعُواْ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُواْ لَهُمْ

And it will be said (to them): "Call upon your partners'', and they will call upon them, but they will give no answer to them. (28:64)

and,

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُواْ

And the Day whereon We shall gather them all together, then We shall say to those who committed Shirk... (10:28) until, **وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ** (And their invented false deities will vanish from them). (10:30)

6:95 Verily! It is Allah Who causes the seed grain and the fruit stone to split and sprout.

يُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَىِّ

He brings forth the living from the dead, and it is He Who brings forth the dead from the living.

ذٰلِكُمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ

Such is Allah, then how are you deluded away from the truth!

فَالِقُ الإِصْبَاحِ وَجَعَلَ الَّيْلَ سَكَناً وَالشَّمْسَ وَالْقَمَرَ حُسْبَاناً

6:96 (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning.

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Such is the measuring of the Almighty, the All-Knowing.

وَهُوَ الَّذِى جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُواْ بِهَا فِى ظُلُمَـتِ الْبَرِّ وَالْبَحْرِ

6:97 It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea.

قَدْ فَصَّلْنَا الاٌّيَـتِ لِقَوْمٍ يَعْلَمُونَ

We have (indeed) explained in detail Our Ayat for people who know.

إِنَّ اللّهَ فَالِقُ الْحَبِّ وَالنَّوَى ...

Verily! It is Allah Who causes the seed grain and the fruit stone to split and sprout.

Allah states that He causes the seed grain and the fruit stone to split and sprout in the ground, producing various types, colors, shapes, and tastes of grains and produce.

The **Ayah**, فَالِقُ الْحَبِّ وَالنَّوَى (Who causes the seed grain and the fruit stone to split and sprout) is explained by the next statement,

... يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ...

He brings forth the living from the dead, and it is He Who brings forth the deed from the living.

meaning, He brings the living plant from the seed grain and the fruit stone, which is a lifeless and inanimate object.

Allah said,

وَآيَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

And a sign for them is the dead land. We gave it life, and We brought forth from it grains, so that they eat thereof. (36:33) until, وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ (as well as of their own (human) kind (male and female), and of that which they know not. (36:36)

Allah's statement, وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ (and it is He Who brings forth the dead from the living).

There are similar expressions in meaning such as, He brings the egg from the chicken, and the opposite.

Others said that it means, He brings the wicked offspring from the righteous parent and the opposite, and there are other possible meanings for the **Ayah**.

Allah said,

... ذَلِكُمُ اللّهُ ...

Such is Allah,

meaning, He Who does all this, is Allah, the One and Only without partners,

... فَأَنَّى تُؤْفَكُونَ (٩٥)

then how are you deluded away from the truth.

meaning, look how you are deluded from Truth to the falsehood of worshipping others besides Allah.

Allah's statement,

فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا ...

(He is the) Cleaver of the daybreak. He has appointed the night for resting,

means, He is the Creator of light and darkness.

Allah said in the beginning of the **Surah**, **وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ** (And originated the darkness and the light).

Indeed, Allah causes the darkness of the night to disappear and brings forth the day, thus bringing brightness to the world and light to the horizon, while dissipating darkness and ending the night with its depth of darkness and starting the day with its brightness and light.

Allah said,

يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

He brings the night as a cover over the day, seeking it rapidly. (7:54)

In this **Ayah**, Allah reminds of His ability to create diversified things in opposites, testifying to His perfect greatness and supreme power. Allah states that He is the Cleaver of the daybreak and mentioned its opposite, when He said, **وَجَعَلَ اللَّيْلَ سَكَنًا** (He has appointed the night for resting), meaning, created darkness, in order for the creation to become halt and rest during it.

Allah said in other **Ayat**,

وَالضُّحَى

وَالَّيْلِ إِذَا سَجَى

By the forenoon. And by the night when it is still. (93:1-2)

وَالَّيْلِ إِذَا يَغْشَى

وَالنَّهَارِ إِذَا تَجَلَّى

By the night as it envelops. And by the day as it appears in brightness. (92:1,2)

وَالنَّهَارِ إِذَا جَلَّـهَا

وَالَّيْلِ إِذَا يَغْشَـهَا

And by the day as it shows up (the sun's) brightness. And by the night as it conceals it. (91:3-4)

Allah's statement,

... وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ...

...And the sun and the moon for reckoning.

means, the sun and the moon have specific orbits, according to a term appointed with magnificent precision that never changes or alters. Both the sun and the moon have distinct positions that they assume in summer and winter, effecting changes in the length of night and day.

Allah said in other **Ayat**,

هُوَ الَّذِى جَعَلَ الشَّمْسَ ضِيَآءً وَالْقَمَرَ نُوراً وَقَدَّرَهُ مَنَازِلَ

It is He Who made the sun a shining thing and the Moon as a light and measured out stages for it. (10:5)

لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ القَمَرَ وَلاَ الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ

It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (36:40)

وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَتٍ بِأَمْرِهِ

The sun and the moon; and the stars are subjected by His command. (16:12)

Allah's statement,

... ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (٩٦)

Such is the measuring of the Almighty, the All-Knowing.

means, all of this occurs according to the decree and due measurement of the Almighty Who is never resisted or contradicted. He is the Knower of all things and nothing ever escapes His knowledge, not even the weight of an atom on earth or in heavens.

Allah often mentions the creation of the night, the day, the sun and the moon and then ends His Speech by mentioning His attributes of power and knowledge, as in this **Ayah** above (6:96), and in His statement,

وَءَايَةٌ لَّهُمُ الَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ

وَالشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

And a sign for them is the night, We withdraw there from the day, and behold, they are in

darkness. And the sun runs on its fixed course for a term. That is the decree of the Almighty, the All-Knowing. (36:37-38)

In the beginning of Surah **Ha-Mim As-Sajdah**, after mentioning the creation of the heavens and earth and all that is in them, Allah said:

وَزَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَـبِيحَ وَحِفْظاً ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the Almighty, the All-Knower. (41:12)

Allah said next,

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُواْ بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ...

It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea.

Some of the **Salaf** said;

Whoever believes in other than three things about these stars, then he has made a mistake, and lied against Allah. Indeed Allah made them as decorations for the heavens, and to shoot at the **Shayatin**, and for directions in the dark recesses of the land and sea.

Then, Allah said,

... قَدْ فَصَّلْنَا الآيَاتِ ...

We have explained in detail Our **Ayat**,

meaning, We made them clear and plain,

... لِقَوْمٍ يَعْلَمُونَ (٩٧)

for people who know.

who have sound minds and are able to recognize the truth and avoid falsehood.

وَهُوَ الَّذِى أَنشَأَكُم مِّن نَّفْسٍ وَحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ

6:98 It is He Who has created you from a single person, and has given you a place of residing and a place of storage.

قَدْ فَصَّلْنَا الاٌّيَـتِ لِقَوْمٍ يَفْقَهُونَ

Indeed, We have explained in detail Our revelations for people who understand.

وَهُوَ الَّذِى أَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ
شَىْءٍ فَأَخْرَجْنَا مِنْهُ خَضِراً نُّخْرِجُ مِنْهُ حَبّاً مُّتَرَاكِباً

6:99 It is He Who sends down water from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain.

وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَنٌ دَانِيَةٌ وَجَنَّـتٍ مِّنْ أَعْنَـبٍ
وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهاً وَغَيْرَ مُتَشَـبِهٍ

And out of the date-palm and its sprouts come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar, yet different.

انْظُرُواْ إِلِى ثَمَرِهِ إِذَآ أَثْمَرَ وَيَنْعِهِ إِنَّ فِى ذلِكُمْ لاّيَـتٍ
لِّقَوْمٍ يُؤْمِنُونَ

Look at their fruits when they begin to bear, and Yan`ih. Verily! In these things there are signs for people who believe.

Allah said,

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ ...

It is He Who has created you from a single person,

in reference to Adam, peace be upon him.

In another **Ayah**, Allah said;

يَـأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمُ الَّذِى خَلَقَكُمْ مِّن نَّفْسٍ وَحِدَةٍ
وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالاً كَثِيراً وَنِسَآءً

O mankind! Have **Taqwa** of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women. (4:1)

Allah said,

... فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ...

Mustaqar and **Mustawda`**

Ibn Mas`ud, Ibn Abbas, Abu Abdur-Rahman As-Sulami, Qays bin Abu Hazim, Mujahid, Ata, Ibrahim An-Nakha`i, Ad-Dahhak, Qatadah, As-Suddi and Ata' Al-Khurasani and others said that,

فَمُسْتَقَرٌّ (**Mustaqar**), `in the wombs'.

They, or most of them, also said that, وَمُسْتَوْدَعٌ (And **Mustawda**), means, `in your father's loins'.

Ibn Mas`ud and several others said that,

Mustaqar, means residence in this life, while, **Mustawda**, means the place of storage after death (the grave).

Allah's statement,

... قَدْ فَصَّلْنَا الآيَاتِ لِقَوْمٍ يَفْقَهُونَ (٩٨)

Indeed, We have explained in detail Our revelations for people who understand.

refers to those who comprehend and understand Allah's Words and its meanings.

Allah said next,

وَهُوَ الَّذِيَ أَنزَلَ مِنَ السَّمَاء مَاء ...

It is He Who sends down water (rain) from the sky,

in due measure, as a blessing and provision for the servants, relief and means of survival for the creatures and mercy from Allah for His creation.

Allah's statement,

... فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ ...

And with it We bring forth vegetation of all kinds,

is similar to,

وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَىْءٍ حَىٍّ

And We have made from water every living thing. (21:30)

... فَأَخْرَجْنَا مِنْهُ خَضِرًا ...

and out of it We bring forth green stalks,

green produce and trees, on which We grow seeds and fruits.

... نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا ...

from which We bring forth thick clustered grain.

lined on top of each other in clusters, like an ear or spike of grain.

... وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ ...

And out of the date-palm and its sprouts come forth clusters,

of dates,

... دَانِيَةٌ ...

hanging low.

Within reach and easy to pick.

Ali bin Abi Talhah Al-Walibi said that Ibn Abbas said that,

> قِنْوَانٌ دَانِيَةٌ (clusters hanging low) refers to short date trees whose branches hang low, close to the ground.
>
> This was recorded by Ibn Jarir.

Allah's statement

... وَجَنَّاتٍ مِّنْ أَعْنَابٍ ...

and gardens of grapes,

> means, We bring forth gardens of grapes.
>
> Grapes and dates are the most precious fruits to the people of Al-Hijaz (Western Arabia), and perhaps both are the best fruits in this world. Allah has reminded His servants of His favor in making these two fruits for them, when He said,
>
> وَمِن ثَمَرَتِ النَّخِيلِ وَالأٌّعْنَـبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا
>
> And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision. (16:67),
>
> before intoxicating drinks were prohibited, and;
>
> وَجَعَلْنَا فِيهَا جَنَّـتٍ مِّن نَّخِيلٍ وَأَعْنَـبٍ
>
> And We have made therein gardens of date-palms and grapes. (36:34)

Allah said,

... وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ ...

olives and pomegranates, each similar yet different.

According to the explanation of Qatadah and several others,

> The leaves are similar in shape and appearance, yet different in the shape, and taste. And the kind of fruit each plant produces is different.

Allah's statement,

... انظُرُواْ إِلِى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ...

Look at their fruits when they begin to bear, and **Yan`ih**.

According to Al-Bara bin Azib, Ibn Abbas, Ad-Dahhak, Ata Al-Khurasani, As-Suddi, Qatadah and others,

> means, when the fruits become ripe.

This **Ayah** means, contemplate the ability of the Creator of these fruits, Who brought them into existence after they were dry wood, and they later became grapes and dates; and similar is the case with the various colors, shapes, tastes and fragrance of whatever Allah created. Allah said,

> وَفِى الاٌّرْضِ قِطَعٌ مُّتَجَـوِرَتٌ وَجَنَّـتٌ مِّنْ أَعْنَـبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَنٌ وَغَيْرُ صِنْوَنٍ يُسْقَى بِمَآءٍ وَحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِى الاٌّكُلِ
>
> And in the earth are neighboring tracts, and gardens of vines, and green crops, and date-palms, growing out, two or three from a single stem root, or otherwise, watered with the same water, yet some of them We make better than others to eat. (13:4)

This is why Allah said here,

... إِنَّ فِي ذَلِكُمْ ...

In these things there are... (O people),

... لآيَاتٍ ...

signs...

> and proofs that testify to the perfect ability, wisdom and mercy of He Who created these things,

... لِّقَوْمٍ يُؤْمِنُونَ (٩٩)

for people who believe.

> in Allah and obey His Messengers.

وَجَعَلُواْ لِلَّهِ شُرَكَآءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُواْ لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ

6:100 Yet, they join the Jinns as partners in worship with Allah, though He has created them, and they attribute, falsely without knowledge - sons and daughters to Him.

سُبْحَـنَهُ وَتَعَـلَى عَمَّا يَصِفُونَ

Be He Glorified and Exalted above what that they attribute to Him.

Rebuking the Idolators

Allah says;

وَجَعَلُواْ لِلَّهِ شُرَكَاء الْجِنَّ وَخَلَقَهُمْ ...

Yet, they join the Jinns as partners in worship with Allah, though He has created them,

This **Ayah** refutes the idolators who worshipped others besides Allah and associated the Jinns with Him in worship. Glory be to Allah above this **Shirk** and **Kufr**. If someone asks, how did the idolators worship the Jinns, although they only were idol worshippers The answer is that in fact, they worshipped the idols by obeying the Jinns who commanded them to do so.

Allah said in other **Ayat**,

إِن يَدْعُونَ مِن دُونِهِ إِلاَّ إِنَـثاً وَإِن يَدْعُونَ إِلاَّ شَيْطَـناً مَّرِيداً

لَّعَنَهُ اللَّهُ وَقَالَ لاّتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيباً مَّفْرُوضاً

وَلأُضِلَّنَّهُمْ وَلأُمَنِّيَنَّهُمْ وَلاّمُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ الأَنْعَمِ وَلاّمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ وَمَن يَتَّخِذِ الشَّيْطَـنَ وَلِيّاً مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَاناً مُّبِيناً

يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمْ الشَّيْطَـنُ إِلاَّ غُرُوراً

They invoke nothing but female deities besides Him, and they invoke nothing but **Shaytan**, a persistent rebel! Allah cursed him. And he (**Shaytan**) said: "I will take an appointed portion of your servants. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah.''

And whoever takes **Shaytan** as a protector instead of Allah, has surely suffered a manifest loss. He (**Shaytan**) makes promises to them, and arouses in them false desires; and **Shaytan's** promises are nothing but deceptions. (4:117-120)

and,

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَآءَ مِن دُونِى

Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me! (18:50)

Ibrahim said to his father,

يأَبَتِ لاَ تَعْبُدِ الشَّيْطَـنَ إِنَّ الشَّيْطَـنَ كَانَ لِلرَّحْمَـنِ عَصِيّاً

"O my father! Worship not **Shaytan**. Verily! **Shaytan** has been a rebel against the Most Beneficent (Allah).'' (19:44)

Allah said,

أَلَمْ أَعْهَدْ إِلَيْكُمْ يبَنِى ءَادَمَ أَن لاَّ تَعْبُدُواْ الشَّيْطَـنَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

وَأَنِ اعْبُدُونِى هَـذَا صِرَطٌ مُّسْتَقِيمٌ

Did I not ordain for you, O Children of Adam, that you should not worship **Shaytan**. Verily, he is a plain enemy to you. And that you should worship Me. That is a straight path. (36:60-61)

On the Day of Resurrection, the angels will proclaim,

سُبْحَـنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِمْ بَلْ كَانُواْ يَعْبُدُونَ الْجِنَّ أَكْـثَرُهُم بِهِم مُّؤْمِنُونَ

Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them were believers in them. (34:41)

This is why Allah said here, **وَجَعَلُواْ لِلّهِ شُرَكَاء الْجِنَّ وَخَلَقَهُمْ** (Yet, they join the Jinns as partners in worship with Allah, though He has created them). Alone without partners.

Consequently, how is it that another deity is being worshipped along with Him As Ibrahim said,

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

"Worship you that which you (yourselves) carve While Allah has created you and what you make!'' (37:95-96)

Allah alone is the Creator without partners. Therefore, He Alone deserves to be worshipped without partners.

Allah said next,

... وَخَرَقُواْ لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ...

And they **Kharaqu** (attribute falsely) without knowledge, sons and daughters to Him.

Allah mentions the misguidance of those who were led astray and claimed a son or offspring for Him, as the Jews did with Uzayr, the Christians with Isa and the Arab pagans with the angels whom they claimed were Allah's daughters. Allah is far holier than what the unjust, polytheist people associate with Him.

According to the scholars of the **Salaf**,

> the word, **Kharaqu**, means `falsely attributed, invented, claimed and lied'.

Allah's statement next,

... سُبْحَانَهُ وَتَعَالَى عَمَّا يَصِفُونَ (١٠٠)

Be He Glorified and Exalted above (all) that they attribute to Him.

> means, He is holier than, hallowed, and Exalted above the sons, rivals, equals and partners that these ignorant, misled people attribute to Him.

بَدِيعُ السَّمَـوَتِ وَالاٌّرْضِ

6:101 He is the Badi` (Originator) of the heavens and the earth.

أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَّهُ صَـحِبَةٌ وَخَلَقَ كُلَّ شَىْءٍ وهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ

How can He have children when He has no wife He created all things and He is the All-Knower of everything.

Meaning of Badi`

Allah said;

بَدِيعُ السَّمَاوَاتِ وَالأَرْضِ ...

He is the **Badi`** of the heavens and the earth,

> Meaning He originated, created, invented and brought them into existence without precedence, as Mujahid and As-Suddi said.

This is why the word for innovation - **Bid`ah** - comes from it, because it is something that did not have a precedence.

... أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ ...

How can He have children when He has no wife!

for the child is the offspring of two compatible spouses. Allah does not have an equal, none of His creatures are similar to Him, for He alone created the entire creation.

Allah said;

وَقَالُوا اتَّخَذَ الرَّحْمَـنُ وَلَداً

لَّقَدْ جِئْتُمْ شَيْئاً إِدّاً

And they say: "The Most Beneficent (Allah) has begotten a son.'' Indeed you have brought forth (said) a terrible evil thing. (19:88-89) until, **وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا** (And everyone of them will come to Him alone on the Day of Resurrection. (19:95)

... وَخَلَقَ كُلَّ شَيْءٍ وهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (١٠١)

He created all things and He is the All-Knower of everything.

He has created everything and He is All-Knower of all things. How can He have a wife from His creation who is suitable for His majesty, when there is none like Him! How can He have a child then! Verily, Allah is Glorified above having a son.

ذَلِكُمُ اللَّهُ رَبُّكُمْ لا إِلَـهَ إِلاَّ هُوَ خَـلِقُ كُلِّ شَىْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَىْءٍ وَكِيلٌ

6:102 Such is Allah, your Lord! None has the right to be worshipped but He, the Creator of all things. So worship Him (alone), and He is the Guardian over all things.

لاَّ تُدْرِكُهُ الاٌّبْصَـرُ وَهُوَ يُدْرِكُ الاٌّبْصَـرَ

6:103 No vision can grasp Him, but His grasp is over all vision.

وَهُوَ اللَّطِيفُ الْخَبِيرُ

He is the Most Subtle, Well-Acquainted (with all things).

Allah is Your Lord

Allah said,

ذَلِكُمُ اللّهُ رَبُّكُمْ ...

Such is Allah, your Lord!

Who created everything and has neither a son nor a wife.

... لا إِلَـهَ إِلاَّ هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ...

None has the right to be worshipped but He, the Creator of all things. So worship Him.

Alone without partners, and attest to His Oneness, affirming that there is no deity worthy of worship except Him. Allah has neither descendants, nor ascendants, wife, equal or rival.

... وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ (١٠٢)

And He is the Guardian over all things.

meaning, Trustee, Watcher and Disposer of affairs for all things in existence, giving them provisions and protection by day and night.

Seeing Allah in the Hereafter Allah said,

لاَّ تُدْرِكُهُ الأَبْصَارُ ...

No vision can grasp Him,

in this life.

The vision will be able to look at Allah in the Hereafter, as affirmed and attested to by the numerous **Hadiths** from the Prophet through authentic chains of narration in the collections of the **Sahihs**, **Musnad** and **Sunan** collections.

As for this life, Masruq narrated that Aishah said,

> "Whoever claims that Muhammad has seen his Lord, will have uttered a lie against Allah, for Allah the Most Honored, says, لاَّ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ (No vision can grasp Him, but His grasp is over all vision.)''

In the **Sahih** (Muslim) it is recorded that Abu Musa Al-Ashari narrated from the Prophet,

> إِنَّ اللهَ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ، وَعَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، حِجَابُهُ النُّورُ أَوِ النَّارُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سَبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ

> Verily, Allah does not sleep and it does not befit His majesty that He should sleep. He lowers the scale (of everything) and raises it. The deeds of the day are ascended to Him before the night, and the deeds of the night before the day. His Veil is the Light -- or Fire -- and if He removes it (the veil), the Light of His Face will burn every created thing that His sight reaches.

In the previous (revealed) Books there is this statement,

> "When Musa requested to see Him, Allah said to Musa:
>
> `O Musa! Verily, no living thing sees Me, but it dies and no dried things sees me, but it rolls up.'''

Allah said,

> فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ موسَى صَعِقًا فَلَمَّآ أَفَاقَ قَالَ سُبْحَـنَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers.'' (7:143)

These **Ayat**, **Hadiths** and statements do not negate the fact that Allah will be seen on the Day of Resurrection by His believing servants, in the manner that He decides, all the while preserving His might and grace as they are.

The Mother of the Faithful, Aishah, used to affirm that;

Allah will be seen in the Hereafter, but denied that it could occur in this life, mentioning this **Ayah** as evidence, لاَّ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ (No vision can grasp Him, but His grasp is over all vision). Her denial was a denial of the ability to encompass Him, meaning to perfectly see His grace and magnificence as He is, for that is not possible for any human, angel or anything created.

Allah's statement,

... وَهُوَ يُدْرِكُ الأَبْصَارَ ...

but His grasp is over all vision.

means, He encompasses all vision and He has full knowledge of them, for He created them all.

In another **Ayah**, Allah said;

أَلاَ يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Should not He Who has created know! And He is the Most Subtle, Well Acquainted (with all things). (67:14)

It is also possible that `all vision' refers to those who have the vision.

As-Suddi said that Allah's statement, **لاَّ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ** (No vision can grasp Him, but His grasp is over all vision.) means,

> "Nothing sees Him (in this life), but He sees all creation.''

... وَهُوَ اللَّطِيفُ الْخَبِيرُ (١٠٣)

He is the Most Subtle, Well-Acquainted (with all things).

Abu Al-Aliyah said about Allah's statement that it means,

> "He is the Most Subtle, bringing forth all things, Well-Acquainted with their position and place.''
>
> Allah knows best.
>
> In another **Ayah**, Allah mentions Luqman's advice to his son,
>
> يبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِى صَخْرَةٍ أَوْ فِى السَّمَـوَتِ أَوْ فِى الاٌّرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ
>
> O my son! If it be (anything) equal to the weight of grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Most Subtle, Well Acquainted. (31:16)

قَدْ جَآءَكُمْ بَصَآئِرُ مِن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِىَ فَعَلَيْهَا وَمَآ أَنَاْ عَلَيْكُمْ بِحَفِيظٍ

6:104 Verily, Basa'ir (proofs) have come to you from your Lord, so whosoever sees, will do so for (the good of) himself, and whosoever blinds himself, will do so against himself, and I am not a Hafiz over you.

وَكَذلِكَ نُصَرِّفُ الاٌّيَـتِ وَلِيَقُولُواْ دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

6:105 Thus We explain variously the verses so that they (the disbelievers) may say: "You have Darasta (studied),'' and that We may make the matter clear for the people who have knowledge.

The Meaning of Basa'ir

Allah says;

قَدْ جَاءكُم بَصَآئِرُ مِن رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا ...

Verily, **Basa'ir** (proofs) have come to you from your Lord, so whosoever sees, will do so for (the good of) himself, and whosoever blinds himself, will do so against himself,

Basa'ir are the proofs and evidences in the Qur'an and the Message of Allah's Messenger.

The **Ayah**, فَمَنْ أَبْصَرَ فَلِنَفْسِهِ (so whosoever sees, will do so for (the good of) himself) is similar to,

فَمَنُ اهْتَدَى فَإِنَّمَا يَهْتَدِى لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا

So whosoever receives guidance, he does so for the good of himself, and whosoever goes astray, he does so at his own loss. (10:108)

After Allah mentioned the **Basa'ir**, He said, وَمَنْ عَمِيَ فَعَلَيْهَا (And whosoever blinds himself, will do so against himself),

meaning, he will only harm himself.

Allah said,

فَإِنَّهَا لاَ تَعْمَى الاٌّبْصَـرُ وَلَـكِن تَعْمَى الْقُلُوبُ الَّتِى فِى الصُّدُورِ

Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. (22:46)

... وَمَا أَنَاْ عَلَيْكُم بِحَفِيظٍ (١٠٤)

And I (Muhammad) am not a **Hafiz** over you.

neither responsible, nor a watcher over you. Rather, I only convey, Allah guides whom He wills and misguides whom He wills.

Allah said,

وَكَذَلِكَ نُصَرِّفُ الآيَاتِ ...

Thus We explain variously the verses...,

meaning, just as We explained the **Ayat** in this **Surah**, such as explaining **Tawhid** and that there is no deity worthy of worship except Allah. This is how We explain the **Ayat** and make them plain and clear in all circumstances, to suffice the ignorance of the ignorant; and so that the idolators and disbelievers who deny you say, `O Muhammad! You have **Darasta** with those who were before you from among the People of the Book and learned with them'.

... وَلِيَقُولُواْ دَرَسْتَ ...

...so that they (the disbelievers) may say: "You have **Darasta** (studied),''

Ibn Abbas, Mujahid, Sa`id bin Jubayr and Ad-Dahhak said similarly.

At-Tabarani narrated that `Amr bin Kaysan said that he heard Ibn Abbas saying,

"**Darasta**, means, `recited, argued and debated.'''

This is similar to Allah's statement about the denial and rebellion of the disbelievers,

وَقَالَ الَّذِينَ كَفَرُواْ إِنْ هَـذَا إِلاَّ إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخَرُونَ فَقَدْ جَآءُوا ظُلْماً وَزُوراً

وَقَالُواْ أَسَـطِيرُ الاٌّوَّلِينَ اكْتَتَبَهَا فَهِىَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلاً

Those who disbelieve say, "This (the Qur'an) is nothing but a lie that he has invented, and others have helped him at it, so that they have produced an unjust wrong (thing) and a lie.''

And they say, "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.'' (25:4-5)

Allah described the chief liar of the disbelievers (Al-Walid bin Al-Mughirah Al-Makhzumi),

إِنَّهُ فَكَّرَ وَقَدَّرَ

فَقُتِلَ كَيْفَ قَدَّرَ

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ

ثُمَّ نَظَرَ

ثُمَّ عَبَسَ وَبَسَرَ

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ

فَقَالَ إِنْ هَـذَآ إِلاَّ سِحْرٌ يُؤْثَرُ

إِنْ هَـذَآ إِلاَّ قَوْلُ الْبَشَرِ

Verily, he thought and plotted. So let him be cursed! How he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way. Then he turned back and was proud. Then he said, "This is nothing but magic from that of old. This is nothing but the word of a human being!'' (74:18-25)

Allah said next,

... وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ (١٠٥)

And that We may make the matter clear for the people who have knowledge.

The **Ayah** means, so that We explain the matter to a people who know truth, and thus follow it, and know falsehood, and thus avoid it. Allah's wisdom is perfect, He allows the disbelievers to stray, and He guides the people who have knowledge.

Allah said in other **Ayat**,

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

By it He misleads many, and many He guides thereby. (2:26)

لِّيَجْعَلَ مَا يُلْقِى الشَّيْطَـنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ

That He (Allah) may make what is thrown in by **Shaytan** a trial for those in whose hearts is a disease and whose hearts are hardened. (22:53)

وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُواْ إِلَى صِرَطٍ مُّسْتَقِيمٍ

And verily, Allah is the Guide of those who believe, to the straight path. (22:54)

وَمَا جَعَلْنَآ أَصْحَـبَ النَّارِ إِلاَّ مَلَـئِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلاَّ فِتْنَةً لِّلَّذِينَ كَفَرُواْ لِيَسْتَيْقِنَ الَّذِينَ أُوتُواْ الْكِتَـبَ وَيَزْدَادَ الَّذِينَ ءَامَنُواْ إِيمَـناً وَلاَ يَرْتَابَ الَّذِينَ أُوتُواْ الْكِتَـبَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَالْكَـفِرُونَ مَاذَآ أَرَادَ اللَّهُ بِهَـذَا مَثَلاً كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلاَّ هُوَ

And We have set none but angels as guardians of the Fire, and We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty

and the believers may increase in faith, and that no doubts may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say, "What does Allah intend by this example!''

Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. (74:31)

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّـلِمِينَ إَلاَّ خَسَارًا

And We send down in the Qur'an that which is a healing and a mercy to the believers, and it increases the wrongdoers in nothing but loss. (17:82)

قُلْ هُوَ لِلَّذِينَ ءَامَنُواْ هُدًى وَشِفَآءٌ وَالَّذِينَ لاَ يُؤْمِنُونَ فِى ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُوْلَـئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ

Say, "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away.'' (41:44)

There are similar **Ayat** that testify that Allah sent down the Qur'an as guidance to those who fear Him and that He guides or misguides whom He wills by the Qur'an.

اتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ لا إِلَـهَ إِلاَّ هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

6:106 Follow what has been inspired (revealed) to you from your Lord, none has the right to be worshipped but He, and turn aside from the idolators.

وَلَوْ شَآءَ اللَّهُ مَآ أَشْرَكُوا۟

6:107 Had Allah willed, they would not have taken others besides Him in worship.

وَمَا جَعَلْنَـكَ عَلَيْهِمْ حَفِيظاً وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ

And We have not made you Hafiz over them nor are you set over them to dispose of their affairs.

The Command to Follow the Revelation

Allah commands His Messenger and those who followed his path,

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِن رَّبِّكَ ...

Follow what has been inspired to you from your Lord,

meaning, follow it, obey it and act according to it. What has been revealed to you from your Lord is the Truth, no doubt, and there is no deity worthy of worship except Him,

... لا إِلَـهَ إِلاَّ هُوَ ...

none has the right to be worshipped but He,

... وَأَعْرِضْ عَنِ الْمُشْرِكِينَ (١٠٦)

and turn aside from the idolators.

meaning, forgive them, be forbearing and endure their harm until Allah brings relief to you, supports you and makes you triumphant over them. Know -- O Muhammad -- that there is a wisdom behind misleading the idolators, and that had Allah willed, He would have directed all people to guidance,

وَلَوْ شَاء اللّهُ مَا أَشْرَكُوا ...

Had Allah willed, they would not have taken others besides Him in worship.

Allah's is the perfect will and wisdom in all decrees and decisions, and He is never questioned about what He does, while they all will be questioned.

Allah's statement,

... وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ...

And We have not made you **Hafiz** over them.

means, a watcher who observes their statements and deeds,

... وَمَا أَنتَ عَلَيْهِم بِوَكِيلٍ (١٠٧)

Nor are you set over them to dispose of their affairs.

or to control their provision. Rather, your only job is to convey, just as Allah said,

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ

لَّسْتَ عَلَيْهِم بِمُسَيْطِرٍ

So remind them, you are only one who reminds. You are not a dictator over them. (88:21-22)

and,

فَإِنَّمَا عَلَيْكَ الْبَلَـغُ وَعَلَيْنَا الْحِسَابُ

Your duty is only to convey and on Us is the reckoning. (13:40)

وَلاَ تَسُبُّواْ الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّواْ اللَّهَ عَدْواً بِغَيْرِ عِلْمٍ

6:108 And insult not those whom they worship besides Allah, lest they insult Allah wrongfully without knowledge.

كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَى رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُواْ يَعْمَلُونَ

Thus We have made fair seeming to each people its own doings; then to their Lord is their return and He shall inform them of all that they used to do.

The Prohibition of Insulting the False gods of the Disbelievers, So that they Do not Insult Allah

Allah says;

وَلاَ تَسُبُّواْ الَّذِينَ يَدْعُونَ مِن دُونِ اللّهِ فَيَسُبُّواْ اللّهَ عَدْوًا بِغَيْرِ عِلْمٍ ...

And insult not those whom they worship besides Allah, lest they insult Allah wrongfully without knowledge.

Allah prohibits His Messenger and the believers from insulting the false deities of the idolators, although there is a clear benefit in doing so. Insulting their deities will lead to a bigger evil than its benefit, for the idolators might retaliate by insulting the God of the believers, Allah, none has the right to be worshipped but He.

Ali bin Abi Talhah said that Ibn Abbas commented on this **Ayah**,

"They (disbelievers) said, `O Muhammad! You will stop insulting our gods, or we will insult your Lord.' Thereafter, Allah prohibited the believers from insulting the disbelievers' idols, فَيَسُبُّواْ اللّهَ عَدْوًا بِغَيْرِ عِلْمٍ (lest they insult Allah wrongfully without knowledge).''

Abdur-Razzaq narrated that Ma`mar said that Qatadah said,

"Muslims used to insult the idols of the disbelievers and the disbelievers would retaliate by insulting Allah wrongfully without knowledge. Allah revealed, وَلاَ تَسُبُّواْ الَّذِينَ يَدْعُونَ مِن دُونِ اللّهِ (And

insult not those whom they worship besides Allah).''

On this same subject -- abandoning what carries benefit to avert a greater evil - it is recorded in the **Sahih** that the Messenger of Allah said,

مَلْعُونٌ مَنْ سَبَّ وَالِدَيْه

Cursed is he who insults his own parents!

They said, "O Allah's Messenger! And how would a man insult his own parents!''

He said,

يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّه

He insults a man's father, and that man insults his father, and insults his mother and that man insults his mother.

Allah's statement,

... كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ...

Thus We have made fair seeming to each people its own doings;

means, as We made fair seeming to the idolators loving their idols and defending them, likewise We made fair seeming to every previous nation the misguidance they indulged in. Allah's is the most perfect proof, and the most complete wisdom in all that He wills and chooses.

... ثُمَّ إِلَى رَبِّهِم مَّرْجِعُهُمْ ...

then to their Lord is their return,

gathering and final destination,

... فَيُنَبِّئُهُم بِمَا كَانُواْ يَعْمَلُونَ (١٠٨)

and He shall then inform them of all that they used to do.

He will compensate them for their deeds, good for good and evil for evil.

وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ بِهَا

6:109 And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein.

قُلْ إِنَّمَا الاٌّيَـتُ عِندَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لاَ يُؤْمِنُونَ

Say: "Signs are but with Allah and what will make you perceive that (even) if it came, they will not believe!''

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَـرَهُمْ كَمَا لَمْ يُؤْمِنُواْ بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَانِهِمْ يَعْمَهُونَ

6:110 And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

Asking for Miracles and Swearing to Believe if They Come

Allah says;

وَأَقْسَمُواْ بِاللّهِ جَهْدَ أَيْمَانِهِمْ ...

And they swear their strongest oaths by Allah,

Allah states that the idolators swore their strongest oaths by Allah,

... لَئِن جَاءتْهُمْ آيَةٌ ...

that if there came to them a sign...,

a miracle or phenomenon,

... لَّيُؤْمِنُنَّ بِهَا ...

they would surely believe therein.

> affirming its truth.

... قُلْ إِنَّمَا الآيَاتُ عِندَ اللّهِ ...

Say: "Signs are but with Allah.''

> meaning: Say, O Muhammad - to those who ask you for signs out of defiance, disbelief and rebellion, not out of the desire for guidance and knowledge - "The matter of sending signs is for Allah. If He wills, He sends them to you, and if He wills, He ignores your request.''

Allah said next,

... وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءتْ لاَ يُؤْمِنُونَ (١٠٩)

And what will make you perceive that (even) if it came, they will not believe.

According to Mujahid it was said that;

> `you' in `make you perceive' refers to the idolators.
>
> In this case, the **Ayah** would mean,
>
> > what makes you -- you idolators -- perceive that you are truthful in the vows that you swore.
>
> Therefore, in this recitation, the **Ayah** means, the idolators will still not believe if the sign that they asked for came.

It was also said that;

> `you' in, `what will make you perceive', refers to the believers,
>
> meaning, what will make you perceive, O believers, that the idolators will still not believe if the signs come.

Allah also said,

مَا مَنَعَكَ أَلاَّ تَسْجُدَ إِذْ أَمَرْتُكَ

"What prevented you (O Iblis) that you did not prostrate, when I commanded you!'' (7:12)

وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَـهَآ أَنَّهُمْ لاَ يَرْجِعُونَ

And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again). (21:95)

These **Ayat** mean: `What made you, O Iblis, refrain from prostrating, although I commanded you to do so, and, in the second **Ayah**, that village shall not return to this world again.

In the **Ayah** above (6:109) the meaning thus becomes:

What makes you perceive, O believers, who wish eagerly for the disbelievers to believe, that if the **Ayat** came to them they would believe.

Allah said next,

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُواْ بِهِ أَوَّلَ مَرَّةٍ ...

And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time,

Al-Awfi said that Ibn Abbas said about this **Ayah**,

"When the idolators rejected what Allah sent down, their hearts did not settle on any one thing and they turned away from every matter (of benefit).''

Mujahid said that Allah's statement, وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ (and We shall turn their hearts and their eyes away) means,

We prevent them from the faith, and even if every sign came to them, they will not believe, just as We prevented them from faith the first time.

Similar was said by `Ikrimah and `Abdur-Rahman bin Zayd bin Aslam.

Ali bin Abi Talhah said that Ibn Abbas said,

"Allah mentions what the servants will say before they say it and what they will do before they do it. Allah said; وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ (And none can inform you like Him Who is the All-Knower). (35:14)

and,

أَن تَقُولَ نَفْسٌ يَا حَسْرَتَى علَى مَا فَرَّطتُ فِي جَنبِ اللَّهِ

Lest a person should say, "Alas, my grief that I was undutiful to Allah.'' (39:56) until, لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ("If only I had another chance, then I should indeed be among the doers of good).'' (39:58)

So Allah, glory be to Him, states that if they were sent back to life, they would not accept the guidance, وَلَوْ رُدُّواْ لَعَادُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ (But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars). (6:28)

Allah said, وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُواْ بِهِ أَوَّلَ مَرَّةٍ And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time),

meaning: `If they were sent back to this life, they would be prevented from embracing the guidance, just as We prevented them from it the first time, when they were in the life of this world.''

Allah said,

... وَنَذَرُهُمْ ...

and We shall leave them...

and abandon them,

... فِي طُغْيَانِهِمْ ...

in their trespass...,

According to Ibn Abbas and As-Suddi,

meaning, disbelief.

Abu Al-Aliyah, Ar-Rabi bin Anas and Qatadah said that;

`their trespass' means, `their misguidance'.

... يَعْمَهُونَ (١١٠)

to wander blindly.

or playfully, according to Al-A`mash.

Ibn Abbas, Mujahid, Abu Al-Aliyah, Ar-Rabi, Abu Malik and others commented,

"to wander in their disbelief.''

وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ الْمَلَـئِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلاً مَّا كَانُواْ لِيُؤْمِنُواْ إِلاَّ أَن يَشَآءَ اللَّهُ وَلَـكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

6:111 And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before them, they would not have believed, unless Allah willed, but most of them behave ignorantly.

Allah says:

وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلآئِكَةَ ...

And even if We had sent down unto them angels,

Allah says: `Had We accepted what the disbelievers asked for,' that is -- those who swore their strongest oaths by Allah that if a miracle came to them they would believe in it -- `had We sent down angels,' to convey to them Allah's Message, in order to support the truth of the Messengers, as they asked, when they said, أَوْ تَأْتِيَ بِاللّهِ وَالْمَلآئِكَةِ قَبِيلاً (or you bring Allah and the angels before (us) face to face). (17:92)

قَالُواْ لَن نُّؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَآ أُوتِىَ رُسُلُ اللَّهِ

They said: "We shall not believe until we receive the like of that which the Messengers of Allah had received.'' (6:124)

and,

وَقَالَ الَّذِينَ لاَ يَرْجُونَ لِقَآءَنَا لَوْلاَ أُنزِلَ عَلَيْنَا الْمَلَـئِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُواْ فِى أَنفُسِهِمْ وَعَتَوْا عُتُوّاً كَبِيراً

And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord!" Indeed they think too highly of themselves, and are scornful with great pride. (25:21)

Allah said,

... وَكَلَّمَهُمُ الْمَوْتَى ...

and the dead had spoken unto them,

This is, to inform them of the truth of what the Messengers brought them;

... وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلاً ...

and We had gathered together all things before them,

Ali bin Abi Talhah and Al-Awfi reported from Ibn Abbas,

before their eyes.

This is the view of Qatadah and Abdur-Rahman bin Zayd bin Aslam.

This **Ayah** means, if all nations were gathered before them, one after the other, and each one testifies to the truth of what the Messengers came with,

... مَّا كَانُواْ لِيُؤْمِنُواْ إِلاَّ أَن يَشَاءَ اللّهُ ...

they would not have believed, unless Allah willed,

for guidance is with Allah not with them. Certainly, Allah guides whom He wills and misguides whom He wills, and He does what He wills, **لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ** (He cannot be questioned about what He does, while they will be questioned). (21:23)

This is due to His knowledge, wisdom, power, supreme authority and irresistibility.

Similarly, Allah said,

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لاَ يُؤْمِنُونَ

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment. (10:96-97)

... وَلَـكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾

but most of them behave ignorantly.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نِبِىٍّ عَدُوّاً شَيَـطِينَ الإِنْسِ وَالْجِنِّ يُوحِى بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوراً

6:112 And so We have appointed for every Prophet enemies -- Shayatin among mankind and Jinn, inspiring one another with adorned speech as a delusion.

وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ

If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.

وَلِتَصْغَى إِلَيْهِ أَفْئِدَةُ الَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُم مُّقْتَرِفُونَ

6:113 And Tasgha to it that the hearts of those who do not believe in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing.

Every Prophet Has Enemies

Allah says,

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نِبِيٍّ عَدُوًّا شَيَاطِينَ الإِنسِ وَالْجِنِّ ...

And so We have appointed for every Prophet enemies -- **Shayatin** among mankind and Jinn, inspiring one another with adorned speech as a delusion.

Allah says, just as We made enemies for you, O Muhammad, who will oppose and rebel against you and become your adversaries, We also made enemies for every Prophet who came before you. Therefore, do not be saddened by this fact.

Allah said in other **Ayat**:

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُواْ عَلَى مَا كُذِّبُواْ وَأُوذُواْ

Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt... (6:34)

مَّا يُقَالُ لَكَ إِلاَّ مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةَ وَذُو عِقَابٍ أَلِيمٍ

Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment. (41:43)

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوّاً مِّنَ الْمُجْرِمِينَ

Thus have We made for every Prophet an enemy among the criminals. (25:31)

Waraqah bin Nawfal said to Allah's Messenger,

"None came with what you came with but he was the subject of enmity.''

Allah's statement, شَيَاطِينَ الإِنسِ (**Shayatin** among mankind...,

refers to, عَدُوًّا (enemies...), meaning,

the Prophets have enemies among the devils of mankind and the devils of the Jinns.

The word, **Shaytan**, describes one who is dissimilar to his kind due to his or her wickedness. Indeed, only the **Shayatin**, may Allah humiliate and curse them, from among mankind and the Jinns oppose the Messengers.

Abdur-Razzaq said that Ma`mar narrated that Qatadah commented on Allah's statement, شَيَاطِينَ الإِنسِ وَالْجِنِّ (**Shayatin** (devils) among mankind and Jinn...),

"There are devils among the Jinns and devils among mankind who inspire each other.''

Allah's statement,

... يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ...

inspiring one another with adorned speech as a delusion.

means, they inspire each other with beautified, adorned speech that deceives the ignorant who hear it.

... وَلَوْ شَاء رَبُّكَ مَا فَعَلُوهُ ...

If your Lord had so willed, they would not have done it;

for all this occurs by Allah's decree, will and decision, that every Prophet had enemies from these devils.

... فَذَرْهُمْ وَمَا يَفْتَرُونَ (١١٢)

so leave them alone with their fabrications, (and lies).

This **Ayah** orders patience in the face of the harm of the wicked and to trust in Allah against their enmity, for, "Allah shall suffice for you (O Muhammad) and aid you against them.''

Allah's statement,

وَلِتَصْغَى إِلَيْهِ ...

And **Tasgha** to it.

According to Ibn Abbas,

means, "incline to it.''

... أَفْئِدَةُ الَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ ...

the hearts of those who do not believe in the Hereafter...

their hearts, mind and hearing.

As-Suddi said that;

this **Ayah** refers to the hearts of the disbelievers.

... وَلِيَرْضَوْهُ ...

And that they may remain pleased with it.

they like and adore it. Only those who disbelieve in the Hereafter accept this evil speech, being enemies of the Prophets, etc., just as Allah said in other **Ayat**,

فَإِنَّكُمْ وَمَا تَعْبُدُونَ

مَآ أَنتُمْ عَلَيْهِ بِفَـتِنِينَ

إِلاَّ مَنْ هُوَ صَالِ الْجَحِيمِ

> So, verily, you (pagans) and those whom you worship (idols). Cannot lead astray. Except those who are predestined to burn in Hell! (37:161-163)

إِنَّكُمْ لَفِى قَوْلٍ مٌّخْتَلِفٍ

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ

> Certainly, you have different ideas. Turned aside therefrom is he who is turned aside. (51:8-9)

Allah said;

... وَلِيَقْتَرِفُواْ مَا هُم مٌّقْتَرِفُونَ (١١٣)

And that they may commit what they are committing.

According to Ali bin Abi Talhah who reported from Ibn Abbas that;

> meaning, "let them earn whatever they will earn,''

As-Suddi and Ibn Zayd also commented,

> "Let them do whatever they will do.''

أَفَغَيْرَ اللَّهِ أَبْتَغِى حَكَماً وَهُوَ الَّذِى أَنَزَلَ إِلَيْكُمُ الْكِتَـبَ مُفَصَّلاً

6:114 (Say:) "Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book, explained in detail."

وَالَّذِينَ ءَاتَيْنَـهُمُ الْكِتَـبَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ

Those unto whom We gave the Scripture know that it is revealed from your Lord in truth. So be not you of those who doubt.

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَعَدْلاً لاَّ مُبَدِّلِ لِكَلِمَـتِهِ

6:115 And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words.

وَهُوَ السَّمِيعُ الْعَلِيمُ

And He is the All-Hearer, the All-Knower.

Allah tells His Prophet to say to these polytheists who worship others besides Allah,

أَفَغَيْرَ اللّهِ أَبْتَغِي حَكَمًا ...

Shall I seek a judge other than Allah...

between you and I,

... وَهُوَ الَّذِي أَنَزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلاً ...

while it is He Who has sent down unto you the Book, explained... (in detail),

... وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ ...

and those unto whom We gave the Scripture,

the Jews and the Christians,

... يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِّن رَّبِّكَ بِالْحَقِّ ...

know that it is revealed from your Lord in truth.

because the previous Prophets have conveyed the good news of you coming to them.

Allah's statement,

... فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ (١١٤)

So be not you of those who doubt.

is similar to His other statement,

فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَـبَ مِن قَبْلِكَ لَقَدْ جَآءَكَ الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ

> So if you are in doubt concerning that which We have revealed unto you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it). (10:94)

The conditional `if' in this **Ayah** does not mean that `doubt' will ever occur to the Prophet.

Allah said,

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلاً ...

And the Word of your Lord has been fulfilled in truth and in justice.

Qatadah commented,

> "In truth concerning what He stated and in justice concerning what He decided.''

Surely, whatever Allah says is the truth and He is Most Just in what He commands. All of Allah's statements are true, there is no doubt or cause for speculation about this fact, and all His commandments are pure justice, besides which there is no justice. All that He forbade is evil, for He only forbids what brings about evil consequences.

Allah said in another **Ayah**,

يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَـهُمْ عَنِ الْمُنْكَرِ

> He commands them with good; and forbids them from evil... (7:157) until the end of the **Ayah**.

... لاَّ مُبَدِّلِ لِكَلِمَاتِهِ ...

None can change His Words.

> meaning, none can avert Allah's judgment whether in this life or the Hereafter.

... وَهُوَ السَّمِيعُ ...

And He is the All-Hearer,

> Hearing, His servants' statements,

... الْعَلِيمُ (١١٥)

The All-Knower.

> of their activities and lack of activity, Who awards each according to their deeds.

وَإِن تُطِعْ أَكْثَرَ مَن فِى الاٌّرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ

6:116 And if you obey most of those on the earth, they will mislead you far away from Allah's path.

إِن يَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ هُمْ إِلاَّ يَخْرُصُونَ

They follow nothing but conjecture, and they do nothing but lie.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

6:117 Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided.

Most People are Misguided

Allah says;

وَإِن تُطِعْ أَكْثَرَ مَن فِي الأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللّهِ ...

And if you obey most of those on the earth, they will mislead you far away from Allah's path.

Allah states that most of the people of the earth, are misguided.

Allah said in other **Ayat**,

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الأَوَّلِينَ

And indeed most of the men of old went astray before them. (37:71)

and,

وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most of mankind will not believe even if you eagerly desire it. (12:103)

They are misguided, yet they have doubts about their way, and they rely on wishful thinking and delusions.

... إِن يَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ هُمْ إِلاَّ يَخْرُصُونَ (١١٦)

They follow nothing but conjecture, and they do nothing but lie.

Thus, they fulfill Allah's decree and decision concerning them,

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِ ...

Verily, your Lord! It is He Who knows best who strays from His way.

and facilitates that for him,

... وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (١١٧)

And He knows best the rightly guided.

He facilitates that for them, all of them are facilitated for what He created them.

فَكُلُواْ مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِن كُنتُم بِآيَـتِهِ مُؤْمِنِينَ

6:118 So eat of that on which Allah's Name has been mentioned, if you are believers in His Ayat.

وَمَا لَكُمْ أَلاَّ تَأْكُلُواْ مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلاَّ مَا اضْطُرِرْتُمْ إِلَيْهِ

6:119 And why should you not eat of that on which Allah's Name has been mentioned, while He has explained to you in detail what is forbidden to you, except under compulsion of necessity!

وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ

And surely, many do lead astray by their own desires through lack of knowledge.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

Certainly your Lord knows best the transgressors.

Allowing What was Slaughtered in the Name of Allah

Allah says;

فَكُلُواْ مِمَّا ذُكِرَ اسْمُ اللهِ عَلَيْهِ إِن كُنتُمْ بِآيَاتِهِ مُؤْمِنِينَ (١١٨)

So eat of that on which Allah's Name has been mentioned, if you are believers in His **Ayat**.

This is a statement of permission from Allah, for His servants, allowing them to eat the slaughtered animals wherein His Name was mentioned when slaughtering them. It is understood from it that He has not allowed that over which Allah's Name was not mentioned when slaughtering. This was the practice of the pagans of Quraysh who used to eat dead animals and eat what was slaughtered for the idols.

Allah next encourages eating from the meat of sacrificed animals on which His Name was mentioned upon slaughtering,

وَمَا لَكُمْ أَلاَّ تَأْكُلُواْ مِمَّا ذُكِرَ اسْمُ اللّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ ...

And why should you not eat of that on which Allah's Name has been mentioned, while He has explained to you what is forbidden to you...

> meaning, He has explained and made clear to you what He has prohibited for you in detail,

... إِلاَّ مَا اضْطُرِرْتُمْ إِلَيْهِ ...

except under compulsion of necessity.

> In which case, you are allowed to eat whatever you can find.

Allah next mentions the ignorance of the idolators in their misguided ideas, such as eating dead animals and what was sacrificed while other than Allah's Name was mentioned when slaughtering them.

Allah said,

... وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَائِهِم بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ (١١٩)

And surely, many do lead astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.

> He has complete knowledge of their transgression, lies and inventions.

وَذَرُواْ ظَـهِرَ الإِثْمِ وَبَاطِنَهُ

6:120 Leave sin, open and secret.

إِنَّ الَّذِينَ يَكْسِبُونَ الإِثْمَ سَيُجْزَوْنَ بِمَا كَانُواْ يَقْتَرِفُونَ

Verily, those who commit sin will get due recompense for that which they used to commit.

Allah says;

وَذَرُواْ ظَاهِرَ الإِثْمِ وَبَاطِنَهُ ...

Leave evil, open and secret...

Mujahid said that,

it refers to all kinds of sins committed in public and secret.

Qatadah said that, **وَذَرُواْ ظَاهِرَ الإِثْمِ وَبَاطِنَهُ** (Leave sin, open and secret...),

encompasses sins committed in public and secret, whether few or many.

In another statement, Allah said,

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

Say: "(But) the things that my Lord has indeed forbidden are **Al-Fawahish** (evil sins) whether committed openly or secretly. (7:33)

This is why Allah said,

... إِنَّ الَّذِينَ يَكْسِبُونَ الإِثْمَ سَيُجْزَوْنَ بِمَا كَانُواْ يَقْتَرِفُونَ (١٢٠)

Verily, those who commit sin will get due recompense for that which they used to commit.

Whether the sins they committed were public or secret, Allah will compensate them for these sins.

Ibn Abi Hatim recorded that An-Nawwas bin Sam`an said,

"I asked Allah's Messenger about **Al-Ithm**.

He said,

الْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ النَّاسُ عَلَيْهِ

The sin is that which you find in your heart and you dislike that people become aware of it.

وَلاَ تَأْكُلُواْ مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ

6:121 Eat not of that on which Allah's Name has not been pronounced, for surely it is disobedience.

وَإِنَّ الشَّيَـطِينَ لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ لِيُجَـدِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

And certainly, the Shayatin do inspire their friends to dispute with you, and if you obey them, then you would indeed be polytheists.

The Prohibition of what was Slaughtered in other than Allah's Name

Allah says;

وَلاَ تَأْكُلُواْ مِمَّا لَمْ يُذْكَرِ اسْمُ اللهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ...

Eat not of that on which Allah's Name has not been pronounced, for surely it is disobedience.

This **Ayah** is used to prove that slaughtered animals are not lawful when Allah's Name is not mentioned over them -- even if slaughtered by a Muslim.

The **Ayah** about hunting game, فَكُلُواْ مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللّهِ عَلَيْهِ (So eat of what they (trained hunting dogs or birds of prey) catch for you, but pronounce the Name of Allah over it), (5:4) supports this.

The **Ayah** here emphasized this ruling, when Allah said, **وَإِنَّهُ لَفِسْقٌ** (for surely it is disobedience). They say that

"it'' refers to eating it, and others say that it refers to the sacrifice for other than Allah.

There are various **Hadiths** that order mentioning Allah's Name when slaughtering and hunting.

The **Hadith** narrated by Adi bin Hatim and Abu Thalabah (that the Prophet said);

إِذَا أَرْسَلْتَ كَلْبَكَ الْمُعَلَّمَ وَذَكَرْتَ اسْمَ اللهِ عَلَيْهِ فَكُلْ مَا أَمْسَكَ عَلَيْك

When you send your trained hunting dog and mention Allah's Name on releasing it, then eat from whatever it catches for you.

This **Hadith** was collected in the Two **Sahihs**.

The Rafi bin Khadij narrated that the Prophet said;

مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ عَلَيْهِ فَكُلُوه

You can use what would make blood flow (i.e., slaughter) and you can eat what is slaughtered and the Name of Allah is mentioned at the time of slaughtering.

This **Hadith** was also collected in the Two **Sahihs**.

Ibn Mas`ud narrated that Allah's Messenger said to the Jinns.

لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللهِ عَلَيْه

(For food) you have every bone on which Allah's Name was mentioned on slaughtering.

Muslim collected this **Hadith**.

Jundub bin Sufyan Al-Bajali said that the Messenger of Allah said,

مَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ لَمْ يَكُنْ ذَبَحَ، حَتَّى صَلَّيْنَا فَلْيَذْبَحْ بِاسْمِ الله

Whoever slaughtered before he prayed (the **`Id** prayer), let him slaughter another sacrifice in its place. Whoever did not offer the sacrifice before we finished the prayer, let him slaughter and mention Allah's Name.

The Two **Sahihs** recorded this **Hadith**.

The Devil's Inspiration

Allah said,

... وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ لِيُجَادِلُوكُمْ ...

And certainly, the **Shayatin** do inspire their friends to dispute with you,

Ibn Abi Hatim recorded that Abu Ishaq said that;

a man said to Ibn Umar that Al-Mukhtar claimed that he received revelation.

So Ibn Umar said, "He has said the truth,'' and recited this **Ayah**, وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ (And certainly, the Shayatin do inspire their friends...).

Abu Zamil said,

"I was sitting next to Ibn Abbas at a time when Al-Mukhtar bin Abi Ubayd was performing **Hajj**. So a man came to Ibn Abbas and said, `O Ibn `Abbas! Abu Ishaq (Al-Mukhtar) claimed that he received revelation this night.'

Ibn Abbas said, He has said the truth.'

I was upset and said, `Ibn Abbas says that Al-Mukhtar has said the truth.'

Ibn Abbas replied, `There are two types of revelation, one from Allah and one from the devil.

Allah's revelation came to Muhammad, while the **Shaytan's** revelation comes to his friends.'

He then recited, وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ (And certainly, the Shayatin do inspire their friends...).

We also mentioned Ikrimah's commentary on the **Ayah**, يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا (Inspiring one another with adorned speech as a delusion). (6: 112)

Allah said next, لِيُجَادِلُوكُمْ (to dispute with you),

Ibn Jarir recorded that Ibn Abbas commented; وَلاَ تَأْكُلُواْ مِمَّا لَمْ يُذْكَرِ اسْمُ اللّهِ عَلَيْهِ (Eat not of that on which Allah's Name has not been mentioned...) until, لِيُجَادِلُوكُمْ (...to dispute with you),

"The devils inspire their loyal supporters, `Do you eat from what you kill but not from what Allah causes to die'"

As-Suddi said;

"Some idolators said to the Muslims, `You claim that you seek Allah's pleasure. Yet, you do not eat what Allah causes to die, but you eat what you slaughter.'

Allah said, وَإِنْ أَطَعْتُمُوهُمْ (and if you obey them...), and eat dead animals, إِنَّكُمْ لَمُشْرِكُونَ then you would indeed be polytheists."

Similar was said by Mujahid, Ad-Dahhak and several others among scholars of the **Salaf**.

Giving Preference to Anyone's Saying Over the Legislation of Allah is Shirk

Allah's statement,

... وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ (١٢١)

and if you obey them, then you would indeed be polytheists.

means, when you turn away from Allah's command and Legislation to the saying of anyone else, preferring other than what Allah has said, then this constitutes **Shirk**.

Allah said in another **Ayah**,

اتَّخَذُواْ أَحْبَـرَهُمْ وَرُهْبَـنَهُمْ أَرْبَاباً مِّن دُونِ اللَّهِ

> They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah. (9:31)

In explanation of this **Ayah**, At-Tirmidhi recorded that;

Adi bin Hatim said, "O Allah's Messenger! They did not worship them.''

The Prophet said,

بَلَى إِنَّهُمْ أَحَلُّوا لَهُمُ الْحَرَامَ وَحَرَّمُوا عَلَيْهِمُ الْحَلَالَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ إِيَّاهُم

Yes they did. They (monks and rabbis) allowed the impermissible for them and they prohibited the lawful for them, and they followed them in that. That was their worship of them.

أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَـهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِى النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَـتِ لَيْسَ بِخَارِجٍ مِّنْهَا

6:122 Is he who was dead, and We gave him life, and set for him a light, whereby he can walk among men -- like him who is in the darkness from which he can never come out!

كَذَلِكَ زُيِّنَ لِلْكَـفِرِينَ مَا كَانُواْ يَعْمَلُونَ

Thus it is made fair seeming to the disbelievers that which they used to do.

The Parable of the Disbeliever and the Believer

Allah says;

أَوَ مَن كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن ...

Is he who was dead, and We gave him life, and set for him a light, whereby he can walk among men --

This is an example that Allah has given of the believer who was dead, meaning, wandering in confusion and misguidance. Then, Allah brought life to him, by bringing life to his heart with faith, guiding him to it and guiding him to obeying His Messengers, لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن (And set for him a light whereby he can walk amongst men) for he became guided to where he should go and how to remain on the correct path.

The light mentioned here is the Qur'an, according to Ibn Abbas, as Al-Awfi and Ibn Abi Talhah reported from him.

As-Suddi said that the light mentioned here is Islam.

Both meanings are correct.

... مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ ...

Like him who is in the darkness,

of ignorance, desires and various types of deviation,

... بِخَارِجٍ مِّنْهَا ...

From which he can never come out,

for he is unable to find a way out from what he is in.

In Musnad Ahmad, it is recorded that the Prophet said;

إِنَّ اللهَ خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ، ثُمَّ رَشَّ عَلَيْهِمْ مِنْ نُورِهِ، فَمَنْ أَصَابَهُ ذَلِكَ النُّورُ اهْتَدَى، وَمَنْ أَخْطَأَهُ ضَل

Allah created creation in darkness, then He showered His Light upon them. Whoever was struck by that light is guided, whoever it missed is astray.

Allah said in other **Ayat**,

اللَّهُ وَلِيُّ الَّذِينَ ءامَنُواْ يُخْرِجُهُم مِّنَ الظُّلُمَـتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُواْ أَوْلِيَآؤُهُمُ الطَّـغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَـتِ أُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

Allah is the Guardian of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their friends are **Taghut**, they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (2:257)

and,

أَفَمَن يَمْشِى مُكِبّاً عَلَى وَجْهِهِ أَهْدَى أَمَّن يَمْشِى سَوِيّاً عَلَى صِرَطٍ مُّسْتَقِيمٍ

Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way! (67:22)

and,

مَثَلُ الْفَرِيقَيْنِ كَالاٌّعْمَى وَالاٌّصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلاً أَفَلاَ تَذَكَّرُونَ

The parable of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared! Will you not then take heed! (11:24)

and,

وَمَا يَسْتَوِى الاٌّعْمَى وَالْبَصِيرُ

وَلاَ الظُّلُمَاتُ وَلاَ النُّورُ

وَلاَ الظِّلُّ وَلاَ الْحَرُورُ

وَمَا يَسْتَوِى الاٌّحْيَآءُ وَلاَ الاٌّمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَآءُ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى الْقُبُورِ

إِنْ أَنتَ إِلاَّ نَذِيرٌ

Not alike are the blind and the seeing. Nor are darkness and light. Nor are the shade and the sun's heat. Nor are the living and the dead. Verily, Allah makes whom He wills to hear, but you cannot make hear those who are in the graves. You are only a warner. (35:19-23)

There are many other **Ayat** on this subject.

We explained before why Allah mentioned the light in the singular sense and the darkness in the plural sense when we explained the **Ayah** at the beginning of the **Surah**, **وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ** (And originated the darknesses and the light). (6:1)

Allah's statement,

... كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُواْ يَعْمَلُونَ (١٢٢)

Thus it is made fair seeming to the disbelievers that which they used to do.

means, We made their ignorance and misguidance appear fair to them, as Allah decreed out of His wisdom, there is no deity worthy of worship except Him alone without partners.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَـبِرَ مُجْرِمِيهَا لِيَمْكُرُواْ فِيهَا وَمَا يَمْكُرُونَ إِلاَّ بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ

6:123 And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against themselves, and they perceive (it) not.

وَإِذَا جَآءَتْهُمْ ءَايَةٌ قَالُواْ لَن نُّؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَآ أُوتِىَ رُسُلُ اللَّهِ

6:124 And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allah received."

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

Allah knows best with whom to entrust His Message.

سَيُصِيبُ الَّذِينَ أَجْرَمُواْ صَغَارٌ عِندَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُواْ يَمْكُرُونَ

Humiliation and disgrace from Allah and a severe torment will overtake the criminals for that which they used to plot.

Evil Plots of the Leaders of the Criminals and their Subsequent Demise

Allah says:

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ مُجَرِمِيهَا لِيَمْكُرُواْ فِيهَا ...

And thus We have set up in every town great ones of its wicked people to plot therein.

Allah says: Just as We appointed chiefs and leaders for the criminals who call to disbelief, hinder from the path of Allah, and oppose and defy you in your town, O Muhammad. Such was also the case with the Messengers before you, who were tested with the same. But the good end was always theirs.' Allah said in other **Ayat**,

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوّاً مِّنَ الْمُجْرِمِينَ

Thus have We made for every Prophet an enemy among the criminals. (25:31)

Allah said,

وَإِذَآ أَرَدْنَآ أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُواْ فِيهَا

And when We decide to destroy a town, We send a definite order to those among them who lead a life of luxury, and they transgress therein. (17:16)

meaning, We command them to obey Us, but they defy the command and as a consequence, We destroy them.

It was also said that, "We send a definite order'',

in the last **Ayah** means, "We decree for them,'' as Allah stated here لِيَمْكُرُواْ فِيهَا (to plot therein).

Ibn Abi Talhah reported that Ibn Abbas explained the **Ayah** أَكَابِرَ مُجَرِمِيهَا لِيَمْكُرُواْ فِيهَا (...great ones of its wicked people to plot therein),

"We give the leadership to these wicked ones and they commit evil in it. When they do this, We destroy them with Our torment.''

Mujahid and Qatadah said that;

in the **Ayah**, أَكَابِرَ مُجَرِمِيهَا (great ones) refers to leaders.

I say that this is also the meaning of Allah's statements,

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلاَّ قَالَ مُتْرَفُوهَآ إِنَّا بِمَآ أُرْسِلْتُمْ بِهِ كَـفِرُونَ

وَقَالُواْ نَحْنُ أَكْثَـرُ أَمْوَلاً وَأَوْلَـداً وَمَا نَحْنُ بِمُعَذَّبِينَ

And We did not send a warner to a township, but those who were given the worldly wealth and

luxuries among them, said: "We believe not in what you have been sent with." And they say: "We have too much wealth and too many children and we are not going to suffer punishment." (34:34-35)

And,

وَكَذَلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلاَّ قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى ءَاثَـرِهِم مُّقْتَدُونَ

And similarly, We sent not a warner before you to any town but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps.'' (43:23)

`Plot' in the **Ayah** (6:123) refers to beautified speech and various actions with which the evil ones call to misguidance.

Allah said about the people of Prophet Nuh, peace be upon him,

وَمَكَرُواْ مَكْراً كُبَّاراً

And they have plotted a mighty plot. (71:22)

Allah said,

وَقَالَ الَّذِينَ كَفَرُواْ لَن نُّؤْمِنَ بِهَـذَا الْقُرْءَانِ وَلاَ بِالَّذِى بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّـلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُواْ لِلَّذِينَ اسْتَكْبَرُواْ لَوْلاَ أَنتُمْ لَكُنَّا مُؤْمِنِينَ

قَالَ الَّذِينَ اسْتَكْبَرُواْ لِلَّذِينَ اسْتُضْعِفُواْ أَنَحْنُ صَدَدنَـكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَآءَكُمْ بَلْ كُنتُمْ مُّجْرِمِينَ

وَقَالَ الَّذِينَ اسْتُضْعِفُواْ لِلَّذِينَ اسْتَكْبَرُواْ بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَاداً

But if you could see when the wrongdoers will be made to stand before their Lord, how they will

cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers.''

And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you! Nay, but you were criminals."

Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals for Him!" (34:31-33)

Ibn Abi Hatim reported that Ibn Abi Umar said that Sufyan said,

"Every `plot' mentioned in the Qur'an refers to actions.''

Allah's statement,

... وَمَا يَمْكُرُونَ إِلاَّ بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ (١٢٣)

But they plot not except against themselves, and they perceive (it) not.

means, the harm of their wicked plots, as well as misguiding those whom they lead astray, will only strike them.

Allah said in other **Ayat**,

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالاً مَّعَ أَثْقَالِهِمْ

And verily, they shall bear their own loads, and other loads besides their own. (29:13)

وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلاَ سَآءَ مَا يَزِرُونَ

And also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear! (16:25)

Allah said;

وَإِذَا جَاءتْهُمْ آيَةٌ قَالُواْ لَن نُّؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللّهِ ...

And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allah received.''

When there comes to them a sign they say, لَن نُّؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللّهِ (We shall not believe until we receive the like of that which the Messengers of Allah received.) until the angels bring us the Message from Allah, just as they brought it to the Messengers.

In another **Ayah**, Allah said,

وَقَالَ الَّذِينَ لاَ يَرْجُونَ لِقَآءَنَا لَوْلاَ أُنزِلَ عَلَيْنَا الْمَلَـئِكَةُ أَوْ نَرَى رَبَّنَا

And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord!" (25:21)

Allah's statement,

... اللّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ...

Allah knows best with whom to entrust His Message.

means, He knows best with whom His Message should be given and which of His creatures are suitable for it.

Allah said in other **Ayat**,

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ

And they say: "Why is not this Qur'an sent down to some great man of the two

towns!" Is it they who would portion out the mercy of your Lord! (43:31-32)

They said, why was not this Qur'an revealed to a mighty, respectable leader, honored by us, مِّنَ الْقَرْيَتَيْنِ (...from one of the two towns) Of Makkah and At-Ta'if. This is because they, may Allah curse them, belittled the Messenger out of envy, transgression, rebellion and defiance. Allah described them,

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلاَّ هُزُواً أَهَـذَا الَّذِى بَعَثَ اللَّهُ رَسُولاً

And when they see you, they only mock: "Is this the one whom Allah has sent as a Messenger!" (25:41)

وَإِذَا رَآكَ الَّذِينَ كَفَرُواْ إِن يَتَّخِذُونَكَ إِلاَّ هُزُواً أَهَـذَا الَّذِى يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَـنِ هُمْ كَـفِرُونَ

And when those who disbelieved see you, they only mock at you: "Is this the one who talks about your gods!" While they disbelieve at the mention of the Most Gracious (Allah). (21:36)

وَلَقَدِ اسْتُهْزِىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُواْ مِنْهُمْ مَّا كَانُواْ بِهِ يَسْتَهْزِءُونَ

Indeed Messengers were mocked before, but the scoffers were surrounded by that, whereat they used to mock. (21:41)

The Disbelievers Admit to the Prophet's Nobility of Lineage

The disbelievers did all of this although they admitted to the Prophet's virtue, honorable lineage, respectable ancestry and purity of household and upbringing, may Allah, His angels, and the believers send blessings upon him.

The disbelievers used to call the Prophet, before he received revelation, **Al-Amin** -- the Truthful. The leader of the Quraysh disbelievers, Abu Sufyan, had to admit to this fact when Heraclius, emperor of Rome, asked him, "How honorable is his (the Prophet's) ancestral lineage among you!''

Abu Sufyan answered, "His ancestry is highly regarded among us.''

Heraclius asked, "Do you find that he lied, before he started his mission!''

Abu Sufyan replied, "No.''

The emperor of Rome relied on the honor and purity of the Prophet to recognize the truth of his Prophethood and what he came with.

Imam Ahmad recorded that Wathilah bin Al-Asqa said that the Messenger of Allah said,

> إِنَّ اللهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيلَ، وَاصْطَفَى مِنْ بَنِي إِسْمَاعِيلَ بَنِي كِنَانَةَ وَاصْطَفَى مِنْ بَنِي كِنَانَةَ قُرَيْشًا وَاصْطَفَى مِنْقُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ
>
> Verily, Allah has chosen Ismail from the offspring of Ibrahim, Bani Kinanah from the offspring of Ismail, Quraysh from Bani Kinanah, Bani Hashim from Quraysh and, He has chosen me from Bani Hashim.
>
> Muslim recorded this **Hadith**.

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

> بُعِثْتُ مِنْ خَيْرِ قُرُونِ بَنِي آدَمَ قَرْنًا فَقَرْنًا، حَتَّى بُعِثْتُ مِنَ الْقَرْنِ الَّذِي كُنْتُ فِيه
>
> I was chosen from a succession of the best generations of the Children of Adam, until the generation I was sent in.

Allah's said,

... سَيُصِيبُ الَّذِينَ أَجْرَمُواْ صَغَارٌ عِندَ اللّهِ وَعَذَابٌ شَدِيدٌ ...

Humiliation and disgrace from Allah and a severe torment will overtake the criminals...,

This is a stern threat and sure promise from Allah for those who arrogantly refrain from obeying His Messengers and adhering to what they came with. On the Day of Resurrection, they will suffer humiliation and eternal disgrace before Allah, because they were arrogant in the worldly life. This is why it is befitting that they earn disgrace on the Day of Resurrection.

Allah said in another **Ayah**,

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ

Verily, those who scorn My worship, they will surely enter Hell in humiliation! (40:60),

disgrace and dishonor.

Allah said next,

... وَعَذَابٌ شَدِيدٌ بِمَا كَانُواْ يَمْكُرُونَ (١٢٤)

and a severe torment for that which they used to plot.

Since plotting usually takes place in secret and involves treachery and deceit, the disbelievers were recompensed with severe torment from Allah on the Day of Resurrection, as a just reckoning,

وَلاَ يَظْلِمُ رَبُّكَ أَحَدًا

And your Lord treats no one with injustice. (18:49)

Allah said in another **Ayah**,

يَوْمَ تُبْلَى السَّرَآئِرُ

The Day when all the secrets will be examined. (86:9)

Meaning, the secrets, hidden thoughts and intentions will be exposed.

In the Two **Sahihs**, it is recorded that the Messenger of Allah said,

يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ عِنْدَ اسْتِهِ يَوْمَ الْقِيَامَةِ، فَيُقَالُ: هَذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَانِ بْنِ فُلَان

A banner will be raised for every deceitful person from his anus on the Day of Resurrection, and it will say; `This is the treacherous plot of so-and-so, son of so-and-so, son of so-and-so.

The wisdom in this is that since a plot occurs in secret, and people are usually unaware of it, then on the Day of Resurrection the plot itself will become public news testifying to the actions of those who committed it.

فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلَـمِ وَمَن يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقاً حَرَجاً كَأَنَّمَا يَصَّعَّدُ فِى السَّمَآءِ

6:125 And whomsoever Allah wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky.

كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لاَ يُؤْمِنُونَ

Thus Allah puts the wrath on those who believe not.

Allah said,

فَمَن يُرِدِ اللّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلاَمِ ...

And whomsoever Allah wills to guide, He opens his breast to Islam;

He makes Islam easy for him and strengthens his resolve to embrace it, and these are good signs.

Allah said in other **Ayat**,

أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلإِسْلَـمِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ

Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (as he who is a non-Muslim). (39:22)

and,

وَلَـكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الايمَـنَ وَزَيَّنَهُ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُوْلَـئِكَ هُمُ الرَشِدُونَ

But Allah has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hated by you. Such are they who are the rightly guided. (49:7)

Ibn Abbas commented on Allah's statement, فمَن يُرِدِ اللّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلاَمِ (And whomsoever Allah wills to guide, He opens his breast to Islam),

"Allah says that He will open his heart to **Tawhid** and faith in Him.''

This is the same as was reported from Abu Malik and several others, and it is sound.

Allah's statement, فمَن يُرِدِ اللّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلاَمِ (and whomsoever He wills to send astray, He makes his breast closed and constricted),

refers to inability to accept guidance, thus being deprived of beneficial faith.

... وَمَن يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا ...

and whomsoever He wills to send astray, He makes his breast closed and constricted,

... كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاء ...

...as if he is climbing up to the sky.

> because of the heaviness of faith on him.

Sa`id bin Jubayr commented that in this case,

> "(Islam) finds every path in his heart impassable.''

Al-Hakam bin Aban said that Ikrimah narrated from Ibn Abbas that he commented on: **كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاء** (...as if he is climbing up to the sky),

> "Just as the Son of Adam cannot climb up to the sky, **Tawhid** and faith will not be able to enter his heart, until Allah decides to allow it into his heart.''

Imam Abu Jafar bin Jarir commented:

> "This is a parable that Allah has given for the heart of the disbeliever, which is completely impassable and closed to faith. Allah says, the example of the disbeliever's inability to accept faith in his heart and that it is too small to accommodate it, is the example of his inability to climb up to the sky, which is beyond his capability and power.''

He also commented on Allah's statement,

... كَذَلِكَ يَجْعَلُ اللّهُ الرِّجْسَ عَلَى الَّذِينَ لاَ يُؤْمِنُونَ (١٢٥)

Thus Allah puts the **Rijs** (wrath) on those who believe not.

> "Allah says that just as He makes the heart of whomever He decides to misguide, closed and constricted, He also appoints **Shaytan** for him and for his likes, those who refused to believe in Allah and His Messenger. Consequently, **Shaytan** lures and hinders them from the path of Allah.''

Ali bin Abi Talhah reported that Ibn Abbas said that,

> **Rijs**, refers to **Shaytan**,

Mujahid said that;

> **Rijs**, refers to all that does not contain goodness.

Abdur-Rahman bin Zayd bin Aslam said that,

> **Rijs**, means, `torment'.

وَهَـذَا صِرَطُ رَبِّكَ مُسْتَقِيماً

6:126 And this is the path of your Lord leading straight.

قَدْ فَصَّلْنَا الاٌّيَـتِ لِقَوْمٍ يَذَّكَّرُونَ

لَهُمْ دَارُ السَّلَـمِ عِندَ رَبِّهِمْ وَهُوَ وَلِيُّهُم بِمَا كَانُواْ يَعْمَلُونَ

6:127 For them will be the abode of peace with their Lord. And He will be their Wali because of what they used to do.

After Allah mentioned the way of those who were themselves led to stray from His path and who hindered others from it, He emphasized the honor of the guidance and religion of truth that He sent His Messenger with.

Allah said next,

وَهَـذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ...

> And this is the path of your Lord leading straight.
>
> > that is, Islam, that We have legislated for you, O Muhammad, by revealing this Qur'an to you, is Allah's straight path.

... قَدْ فَصَّلْنَا الآيَاتِ ...

We have detailed Our **Ayat**...,

We have explained the **Ayat** and made them clear and plain,

... لِقَوْمٍ يَذَّكَّرُونَ (١٢٦)

for a people who take heed.

those who have sound comprehension and understand what Allah and His Messenger convey to them,

لَهُمْ دَارُ السَّلاَمِ ...

For them will be the abode of peace, (Paradise),

... عِندَ رَبِّهِمْ ...

with their Lord.

on the Day of Resurrection.

Allah described Paradise as `the abode of peace', because its residents are safe due to their access to the straight path, which conforms to the way of the Prophets. And just as their way was not wicked, they earned the abode of peace (which is free from all wickedness).

... وَهُوَ وَلِيُّهُمْ ...

And He will be their **Wali**.

Protector, Supporter and Helper.

... بِمَا كَانُواْ يَعْمَلُونَ (١٢٧)

because of what they used to do.

As reward for their good deeds, Allah has favored them and been generous with them, and awarded them Paradise.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَـمَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُم مِّنَ الإِنْس

6:128 And on the Day when He will gather them together (and say): "O you assembly of Jinn! Many did you mislead of men,"

وَقَالَ أَوْلِيَآؤُهُم مِّنَ الإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِى أَجَّلْتَ لَنَا

and their friends among the people will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us."

قَالَ النَّارُ مَثْوَاكُمْ خَـلِدِينَ فِيهَآ إِلاَّ مَا شَآءَ اللَّهُ

He will say: "The Fire be your dwelling place, you will dwell therein forever, except as Allah may will.

إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

Certainly your Lord is All-Wise, All-Knowing."

Allah says, `Mention, O Muhammad, in what you convey and warn,' that,

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ...

on the Day when He will gather them (all) together.

> gather the Jinns and their loyal supporters from mankind who used to worship them in this life, seek refuge with them, obey them and inspire each other with adorned, deceitful speech.

Allah will proclaim then,

... يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُم مِّنَ الإِنس ...

O you assembly of Jinn! Many did you mislead of men,

So the **Ayah**; قَدِ اسْتَكْثَرْتُم مِّنَ الإِنس (Many did you mislead of men) refers to their misguiding and leading them astray.

Allah also said;

أَلَمْ أَعْهَدْ إِلَيْكُمْ يبَنِى ءَادَمَ أَن لاَّ تَعْبُدُواْ الشَّيطَـنَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

وَأَنِ اعْبُدُونِى هَـذَا صِرَطٌ مُّسْتَقِيمٌ

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلاًّ كَثِيراً أَفَلَمْ تَكُونُواْ تَعْقِلُونَ

Did I not command you, O Children of Adam, that you should not worship **Shaytan**. Verily, he is a plain enemy to you. And that you should worship Me. That is the straight path. And indeed he (**Shaytan**) did lead astray a great multitude of you. Did you not, then, understand. (36:60-62)

And,

... وَقَالَ أَوْلِيَآؤُهُم مِّنَ الإِنس رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ ...

and their friends among the people will say: "Our Lord! We benefited one from the other...''

The friends of the Jinns among humanity will give this answer to Allah, after Allah chastises them for being misguided by the Jinns.

Al-Hasan commented,

"They benefited from each other when the Jinns merely commanded and mankind obeyed.''

Ibn Jurayj said,

"During the time of **Jahiliyyah**, a man would reach a land and proclaim, `I seek refuge with the master (Jinn) of this valley,' and this is how

they benefited from each other. They used this as an excuse for them on the Day of Resurrection.''

Therefore, the Jinns benefit from humans since humans revere the Jinns by invoking them for help. The Jinns would then proclaim, "We became the masters of both mankind and the Jinns.''

... وبَلَغْنَا أَجلَنَا الَّذِيَ أَجَّلْتَ لَنَا ...

but now we have reached our appointed term which You did appoint for us.

meaning, death, according to As-Suddi.

... قَالَ النَّارُ مَثْوَاكُمْ ...

He (Allah) will say: "The Fire be your dwelling place...''

where you will reside and live, you and your friends,

... خَالِدِينَ فِيهَا ...

you will dwell therein forever.

and will never depart except what Allah may will.

... إِلاَّ مَا شَاء اللّهُ ....

except as Allah may will.

... إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ (١٢٨)

Certainly your Lord is All-Wise, All-Knowing."

وَكَذَلِكَ نُوَلِّى بَعْضَ الظَّـلِمِينَ بَعْضاً بِمَا كَانُواْ يَكْسِبُونَ

6:129 And thus We do make the wrongdoers supporters of one another, because of that which they used to earn.

The Wrongdoers Are the Supporters of Each other

Allah says;

وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُواْ يَكْسِبُونَ (١٢٩)

And thus We do make the wrongdoers supporters of one another, because of that which they used to earn.

Ma`mar said that Qatadah commented on this **Ayah**,

> "Allah makes the wrongdoers supporters for each other in the Fire by following one another into it.''

Abdur-Rahman bin Zayd bin Aslam commented on Allah's statement, **وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا** (And thus We do make the wrongdoers supporters of one another),

> "It refers to the wrongdoers of the Jinns and mankind.''
>
> He then recited,
>
> وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَـنِ نُقَيِّضْ لَهُ شَيْطَاناً فَهُوَ لَهُ قَرِينٌ
>
> And whosoever turns away blindly from the remembrance of the Most Gracious (Allah), We appoint for him **Shaytan** to be a companion to him. (43:36)
>
> He said next -- concerning the meaning of the **Ayah**;
>
>> "We appoint the wrongdoer of the Jinns over the wrongdoer of mankind.''

A poet once said,

> "There is no hand, but Allah's Hand is above it, and no wrongdoer but will be tested by another wrongdoer.''

The meaning of this honorable **Ayah** thus becomes:

> `Just as We made this losing group of mankind supporters of the Jinns that misguided them, We

also appoint the wrongdoers over one another, destroy them by the hands of one another, and take revenge from them with one another. This is the just recompense for their injustice and transgression.'

يَـمَعْشَرَ الْجِنِّ وَالإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَـتِي وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَـذَا

6:130 O you assembly of Jinn and humans! "Did not there come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours!''

قَالُواْ شَهِدْنَا عَلَى أَنْفُسِنَا

They will say: "We bear witness against ourselves.''

وَغَرَّتْهُمُ الْحَيَوةُ الدُّنْيَا وَشَهِدُواْ عَلَى أَنفُسِهِمْ أَنَّهُمْ كَانُواْ كَـفِرِينَ

It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

Chastising the Jinns and Humans after their Admission that Allah Sent Messengers to Them

Allah will chastise the disbelieving Jinns and humans on the Day of Resurrection, when He asks them, while having better knowledge, if the Messengers delivered His Messages to them,

يَا مَعْشَرَ الْجِنِّ وَالإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ ...

"O you assembly of Jinn and humans! Did not there come to you Messengers from among you,''

We should note here that the Messengers are from among mankind only, not vice versa, as Mujahid, Ibn

Jurayj and others from the Imams of **Salaf** and later generations have stated. The proof for this is that Allah said,

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ

> Verily, We have sent the revelation to you as We sent the revelation to Nuh and the Prophets after him. (4:163) until,

رُّسُلاً مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

> Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers. (4:165)

Allah said, concerning the Prophet Ibrahim,

وَجَعَلْنَا فِى ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَـبَ

> And We ordained among his offspring Prophethood and the Book. (29: 27),

thus sending the Prophethood and the Book exclusively through the offspring of the Prophet Ibrahim. No one has claimed that there were Prophets from among the Jinns before the time of Ibrahim, but not after that.

Allah said,

وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلاَّ إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِى الاٌّسْوَاقِ

> And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. (25:20)

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلاَّ رِجَالاً نُّوحِى إِلَيْهِمْ مِّنْ أَهْلِ الْقُرَى

> And We sent not before you any but men unto whom We revealed, from among the people of townships. (12:109)

Therefore, concerning Prophethood, the Jinns follow mankind in this regard and this is why Allah said about them,

وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَراً مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُواْ أَنصِتُواْ فَلَمَّا قُضِىَ وَلَّوْاْ إِلَى قَوْمِهِم مُّنذِرِينَ

قَالُواْ يقَوْمَنَآ إِنَّا سَمِعْنَا كِتَـباً أُنزِلَ مِن بَعْدِ مُوسَى مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ يَهْدِى إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ

يقَوْمَنَآ أَجِيبُواْ دَاعِىَ اللَّهِ وَءَامِنُواْ بِهِ يَغْفِرْ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ عَذَابٍ أَلِيمٍ

وَمَن لاَّ يُجِبْ دَاعِىَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى الاٌّرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَآءُ أُوْلَـئِكَ فِى ضَلَـلٍ مُّبِينٍ

And (remember) when We sent towards you a group of the Jinn, listening to the Qur'an. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily, we have heard a Book sent down after Musa, confirming what came before it, it guides to the truth and to the straight way. O our people! Respond to Allah's caller, and believe in him. He (Allah) will forgive you your sins, and will save you from a painful torment (i.e. Hell-fire). And whosoever does not respond to Allah's caller, he cannot escape on earth, and there will be no helpers for him besides Allah. Those are in manifest error. (46:29-32)

A **Hadith** collected by At-Tirmidhi stated that;

the Messenger of Allah recited Surah **Ar-Rahman**, to these Jinns, in which Allah said,

سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلاَنِ

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

We shall attend to you, O you two classes (Jinn and men)! Then which of the blessings of your

Lord will you both (Jinn and men) deny! (55:31-32)

Allah said in this honorable **Ayah**,

يَا مَعْشَرَ الْجِنِّ وَالإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاء يَوْمِكُمْ هَـذَا قَالُواْ شَهِدْنَا عَلَى أَنفُسِنَا ...

O you assembly of Jinn and humans! "Did not there come to you Messengers from amongst you, reciting unto you My verses and warning you of the meeting of this Day of yours!" They will say: "We bear witness against ourselves.''

meaning, we affirm that the Messengers have conveyed Your Messages to us and warned us about the meeting with You, and that this Day will certainly occur.

Allah said next,

... وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ...

It was the life of this world that deceived them.

and they wasted their lives and brought destruction to themselves by rejecting the Messengers and denying their miracles. This is because they were deceived by the beauty, adornment and lusts of this life.

... وَشَهِدُواْ عَلَى أَنفُسِهِمْ ...

And they will bear witness against themselves,

on the Day of Resurrection,

... أَنَّهُمْ كَانُواْ كَافِرِينَ (١٣٠)

that they were disbelievers...

in this worldly life, rejecting what the Messengers, (may Allah's peace and blessings be on them), brought them.

ذَلِكَ أَن لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَـفِلُونَ

6:131 This is because your Lord would not destroy the (populations of) towns for their wrongdoing while their people were unaware.

وَلِكُلٍّ دَرَجَـتٌ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَـفِلٍ عَمَّا يَعْمَلُونَ

6:132 For all there will be degrees according to what they did. And your Lord is not unaware of what they do.

Allah said,

ذَلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ (١٣١)

This is because your Lord would not destroy the (populations of) towns for their wrongdoing while their people were unaware.

meaning: `We sent the Messengers and revealed the Books to the Jinns and mankind, so that no one has an excuse that he is being punished for his wrongs although he did not receive Allah's Message. Therefore, We did not punish any of the nations, except after sending Messengers to them, so that they have no excuse.'

Allah said in other **Ayat**,

وَإِن مِّنْ أُمَّةٍ إِلاَّ خَلاَ فِيهَا نَذِيرٌ

And there never was a nation but a warner had passed among them. (35:24)

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولاً أَنِ اعْبُدُواْ اللَّهَ وَاجْتَنِبُواْ الْطَّـغُوتَ

And verily, We have sent among every **Ummah** a Messenger (proclaiming):

"Worship Allah, and stay away from **At-Taghut** (all false deities)." (16:36)

and,

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً

And We never punish until We have sent a Messenger. (17:15)

and,

كُلَّمَا أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ

قَالُواْ بَلَى قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا

Every time a group is cast therein, its keeper will ask: "Did no warner come to you!"

They will say: "Yes, indeed a warner did come to us, but we belied him.'' (67:8-9)

There are many other **Ayat** on this subject.

Allah's statement,

وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُواْ ...

For all there will be degrees according to what they did.)

At-Tabari said,

means, every person who obeys Allah or behaves disobediently, has grades and ranks according to their works, which Allah gives them as recompense, good for good and evil for evil.'' I say, it is possible that Allah's statement, **وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُواْ** (For all there will be degrees according to what they did) refers to the disbelievers of the Jinns and mankind who will earn a place in the Fire according to their evil deeds. Allah said, **قَالَ لِكُلٍّ ضِعْفٌ** (He will say: "For each one there is double (torment).'' (7:38)

and,

ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ زِدْنَـهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَا كَانُواْ يُفْسِدُونَ

> Those who disbelieved and hinder (others) from the path of Allah, for them We will add torment to the torment because they used to spread corruption. (16:88)

Allah said next,

... وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ (١٣٢)

And your Lord is not unaware of what they do.

Ibn Jarir commented,

> "All these deeds that they did, O Muhammad, they did while your Lord is aware of them, and He collects and records these deeds with Him, so that He recompenses them when they meet Him and return to Him.

وَرَبُّكَ ٱلْغَنِىُّ ذُو ٱلرَّحْمَةِ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِن بَعْدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُمْ مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ

6:133 And your Lord is Al-Ghani, full of mercy; if He wills, He can destroy you; and in your place make whom He wills as your successors, as He raised you from the seed of other people.

إِنَّ مَا تُوعَدُونَ لأَتٍ وَمَآ أَنتُم بِمُعْجِزِينَ

6:134 Surely, that which you are promised, will verily come to pass, and you cannot escape.

قُلْ يَـقَوْمِ اعْمَلُواْ عَلَى مَكَانَتِكُمْ إِنِّى عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَـقِبَةُ الدَّارِ إِنَّهُ لاَ يُقْلِحُ الظَّـلِمُونَ

6:135 Say: "O my people! Work according to your way, surely, I too am working, and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful."

If They Disobey, They Will Perish

Allah said,

وَرَبُّكَ ...

And your Lord..., (O Muhammad),

... الْغَنِيُّ ...

is **Al-Ghani**,

Rich, free from needing His creatures in any way or form, while they stand in need of Him in all situations,

... ذُو الرَّحْمَةِ ...

full of mercy;

towards creation.

Allah said in another **Ayah**,

إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

Truly, Allah is full of kindness, the Most Merciful towards mankind. (2:143)

... إِن يَشَأْ يُذْهِبْكُمْ ...

if He wills, He can destroy you.

if you defy His commandments,

... وَيَسْتَخْلِفْ مِن بَعْدِكُم مَّا يَشَاء ...

And in your place make whom He wills as your successors,

who behave obediently,

... كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ آخَرِينَ (١٣٣)

As He raised you from the seed of other people.

and surely, He is able to do this, and it is easy for Him. And just as Allah has destroyed the earlier nations and brought their successors, He is able to do away with these generations and bring other people in their place.

Allah has also said;

إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِـاخَرِينَ وَكَانَ اللَّهُ عَلَى ذلِكَ قَدِيراً

If He wills, He can take you away, O people, and bring others. And Allah is Ever Capable over that. (4:133)

يأَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَآءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِىُّ الْحَمِيدُ

إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

O mankind! It is you who stand in need of Allah. But Allah is Rich (free of all needs), Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allah. (35:15-17)

نَّفْسِهِ وَاللَّهُ الْغَنِىُّ وَأَنتُمُ الْفُقَرَآءُ وَإِن تَتَوَلَّوْاْ يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ ثُمَّ لاَ يَكُونُوا

But Allah is Rich (free of all needs), and you are poor. And if you turn away, He will exchange you

for some other people and they will not be your likes. (47:38)

Muhammad bin Ishaq said that Yaqub bin Utbah said that he heard Aban bin Uthman saying about this **Ayah**, كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ آخَرِينَ (As He raised you from the seed of other people),

"`The seed' means the offspring and the children.''

Allah's statement,

إِنَّ مَا تُوعَدُونَ لآتٍ وَمَا أَنتُم بِمُعْجِزِينَ (١٣٤)

Surely, that which you are promised, will verily, come to pass and you cannot escape.

means, tell them, O Muhammad, that what they have been promised of Resurrection will surely occur, وَمَا أَنتُم بِمُعْجِزِينَ (and you cannot escape) from Allah. Rather, He is able to resurrect you even after you become dust and bones. Certainly, Allah is able to do all things and nothing ever escapes His power.

Allah said;

قُلْ يَا قَوْمِ اعْمَلُواْ عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ ...

Say: "O my people! Work according to your way, surely, I too am working and you will come to know.''

This contains a stern warning and a sure promise, saying; remain on your way, if you think that you are rightly guided, for I will remain on mine.

Allah said in another **Ayah**,

وَقُل لِّلَّذِينَ لاَ يُؤْمِنُونَ اعْمَلُواْ عَلَى مَكَانَتِكُمْ إِنَّا عَامِلُونَ

وَانْتَظِرُواْ إِنَّا مُنتَظِرُونَ

And say to those who do not believe: "Act according to **Makanatikum**, We are acting

(in our way). And you wait! We (too) are waiting.'' (11:121-122)

Ali bin Abi Talhah reported that Ibn Abbas said that, عَلَى مَكَانَتِكُمْ (according to Makanatikum...),

means, your way.

قُلْ يَا قَوْمِ اعْمَلُواْ عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ

... فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُ عَاقِبَةُ الدِّارِ إِنَّهُ لاَ يُفْلِحُ الظَّالِمُونَ (١٣٥)

And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful.

You will come to know if the happy end will be mine (Muhammad's) or yours (the disbelievers).

Allah has indeed kept His promise and allowed Muhammad to prevail in the land and rise above those who defied him. He conquered Makkah for him and made him triumphant over his people who rejected and showed enmity towards him. The Prophet's rule soon spread over the Arabian Peninsula, Yemen and Bahrain, and all this occurred during his lifetime. After his death, the various lands and provinces were conquered during the time of his successors, may Allah be pleased with them all.

Allah also said,

كَتَبَ اللَّهُ لاّغْلِبَنَّ أَنَاْ وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, Almighty. (58:21)

(إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الاٌّشْهَـدُ

يَوْمَ لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُـهُمْ وَلَـهُمُ اللَّعْنَةُ وَلَـهُمْ سُوءُ الدَّارِ

Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth. The Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode. (40:51-52)

and,

وَلَقَدْ كَتَبْنَا فِى الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الاٌّرْضَ يَرِثُهَا عِبَادِىَ الصَّـلِحُونَ

And indeed We have written in the **Zabur** after the **Dhikr** that My righteous servants shall inherit the land. (21:105)

وَجَعَلُواْ لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالأٌّنْعَامِ نَصِيباً فَقَالُواْ هَـذَا لِلَّهِ بِزَعْمِهِمْ وَهَـذَا لِشُرَكَآئِنَا

6:136 And they assign to Allah a share of the tilth and cattle which He has created, and they say: "This is for Allah," according to their claim, "and this is for our partners."

فَمَا كَانَ لِشُرَكَآئِهِمْ فَلاَ يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَآئِهِمْ سَآءَ مَا يَحْكُمُونَ

But the share of their "partners" reaches not Allah, while the share of Allah reaches their "partners"! Evil is the way they judge!

Some Acts of Shirk

Allah chastises and criticizes the idolators who invented innovations, Kufr and Shirk, and called on partners and rivals with Allah among His creation, although He created every thing, all praise is due to Him. This is why Allah said,

وَجَعَلُواْ لِلّهِ مِمِّا ذَرَأَ ...

And they assign to Allah from that which He has created,

... مِنَ الْحَرْثِ ...

of the tilth,

> meaning, fruits and produce,

... وَالأَنْعَامِ نَصِيبًا ...

and of the cattle a share,

> meaning a part and a section.

... فَقَالُواْ هَـذَا لِلّهِ بِزَعْمِهِمْ وَهَـذَا لِشُرَكَآئِنَا ...

and they say: "This is for Allah,'' according to their claim, "and this is for our partners.''

Allah said next,

... فَمَا كَانَ لِشُرَكَآئِهِمْ فَلاَ يَصِلُ إِلَى اللّهِ وَمَا كَانَ لِلّهِ فَهُوَ يَصِلُ إِلَى شُرَكَآئِهِمْ ...

But the share of their "partners" reaches not Allah, while the share of Allah reaches their "partners"!

Ali bin Abi Talhah and Al-Awfi narrated that Ibn Abbas said;

> "When they, the enemies of Allah, would cultivate the land or collect produce, they would assign a part of it to Allah and another part to the idol. They would keep the share for the idol, whether land, produce or anything else, and preserve its division to such an extent that they would collect anything that accidentally falls from the share they assigned to Allah and add it to the share of the idol. If the water that they assigned for the idol irrigated something (a section of land, for instance) that they assigned for Allah, they would add whatever this water irrigated to the idol's share! If the land or produce that they assigned

for Allah was accidentally mixed with the share that they assigned for the idol, they would say that the idol is poor. Therefore, they would add it to the share they assigned for the idol and would not return it to the share they assigned for Allah. If the water that they assigned for Allah irrigated what they assigned for the idol they would leave it (the produce) for the idol. They also made some of their other property sacred, like the Bahirah, Sa'ibah, Wasilah and Ham, assigning them to the idols, claiming that they do so as way of seeking a means of approach to Allah. Allah said, وَجَعَلُواْ لِلّهِ مِمِّا ذَرَأَ مِنَ الْحَرْثِ وَالأَنْعَامِ نَصِيبًا (And they assign to Allah a share of the tilth and cattle which He has created...).''

Similar was said by Mujahid, Qatadah, As-Suddi and others.

Abdur-Rahman bin Zayd bin Aslam commented;

"Every type of slaughter that they would assign for Allah, would never be eaten unless they mentioned the names of their idols when slaughtering it. Yet for what they sacrificed in the names of the idols, they would not mention Allah's Name when slaughtering it.''

He then recited the **Ayah** (6:136) until he reached,

... سَاء مَا يَحْكُمُونَ (١٣٦)

Evil is the way they judge!

This **Ayah** means, evil is that which they determined, for they committed error in the division. Certainly, Allah is the Lord, Owner and Creator of all things and His is the dominion. All things are His property and under His supreme control, will and decree. There is no deity worthy of worship, or Lord, except Him. And even when the polytheists made this evil division, they did not preserve it, but cheated in it.

Allah said in other **Ayat**,

وَيَجْعَلُونَ لِلَّهِ الْبَنَـتِ سُبْحَانَهُ وَلَهُمْ مَّا يَشْتَهُونَ

And they assign daughters unto Allah -- glory be to Him -- and unto themselves what they desire. (16:57)

وَجَعَلُواْ لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الإِنسَـنَ لَكَفُورٌ مُّبِينٌ

Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate! (43:15)

أَلَكُمُ الذَّكَرُ وَلَهُ الأُنثَى

تِلْكَ إِذاً قِسْمَةٌ ضِيزَى

Is it for you the males and for Him the females! That indeed is a division most unfair! (53:21-22)

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلَـدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُواْ عَلَيْهِمْ دِينَهُمْ

6:137 And so to many of the idolators, their "partners" have made fair seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion.

وَلَوْ شَآءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ

And if Allah had willed, they would not have done so. So leave them alone with their fabrications.

Shaytan Lured the Idolators to Kill Their Children

Allah says,

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلاَدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُواْ عَلَيْهِمْ دِينَهُمْ ...

And so to many of the idolators, their "partners" have made fair seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion.

> Allah says, just as the **Shayatin** lured the idolators to assign a share for Allah from what He created of agriculture and cattle - and a share for the idols, they also made it seem fair for them to kill their children, for fear of poverty, and burying their daughters alive, for fear of dishonor.

Ali bin Abi Talhah reported from Ibn Abbas that he commented; وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتْلَ أَوْلاَدِهِمْ شُرَكَآؤُهُمْ (And so to many of the idolators, their "partners" have made fair seeming the killing of their children...).

> "They make killing their children attractive to them.''

Mujahid said,

> "Idolators' partners among the devils ordered them to bury their children for fear of poverty.''

As-Suddi said,

> "The devils commanded them to kill their daughters so that they, لِيُرْدُوهُمْ (lead them to their own destruction), and to, وَلِيَلْبِسُواْ عَلَيْهِمْ دِينَهُمْ (cause confusion in their religion).''

Allah said,

... وَلَوْ شَاء اللّهُ مَا فَعَلُوهُ ...

And if Allah had willed, they would not have done so.

> meaning, all this occurred by Allah's leave, will and decree, but He dislikes these practices, and He has the perfect wisdom in every decree. He is never questioned about what He does, but they all will be questioned.

... فَذَرْهُمْ وَمَا يَفْتَرُونَ (١٣٧)

So leave them alone with their fabrications.

> meaning, avoid and abandon them and what they do, for Allah will judge between you and them.

وَقَالُواْ هَـذِهِ أَنْعَـمٌ وَحَرْثٌ حِجْرٌ لاَّ يَطْعَمُهَآ إِلاَّ مَن نَّشَآءُ بِزَعْمِهِمْ

6:138 And according to their claim, they say that such and such cattle and crops are Hijr (forbidden), and none should eat of them except those whom we allow.

وَأَنْعَـمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَـمٌ لاَّ يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَآءً عَلَيْهِ سَيَجْزِيهِم بِمَا كَانُواْ يَفْتَرُونَ

And (they say) there are cattle forbidden to be used for burden, and cattle on which (at slaughtering) the Name of Allah is not pronounced; lying against Him (Allah). He will recompense them for what they used to fabricate.

The Idolators Forbade Certain Types of Cattle

Allah says;

وَقَالُواْ هَـذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لاَّ يَطْعَمُهَا إِلاَّ مَن نّشَاء بِزَعْمِهِمْ ...

And according to their claim, they say that such and such cattle and crops are **Hijr** (forbidden), and none should eat of them except those whom we allow.

Ali bin Abi Talhah reported that Ibn Abbas said,

> "**Hijr** refers to what they forbade, such as the **Wasilah**, and the like.''
>
> Similar was said by Mujahid, Ad-Dahhak, As-Suddi, Qatadah, Abdur-Rahman bin Zayd bin Aslam and others.

Qatadah commented on, وَقَالُواْ هَـذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ (They say that such and such cattle and crops are **Hijr**),

> "It is a prohibition that the **Shayatin** appointed for their wealth, and a type of exaggeration and extremism that did not come from Allah.''

Abdur-Rahman Ibn Zayd bin Aslam said that,

> حِجْرٌ (**Hijr**) refers to what the idolators designated for their deities.

As-Suddi said that the Ayah, لاَّ يَطْعَمُهَا إِلاَّ مَن نّشَاءُ بِزَعْمِهِمْ (And none should eat of them except those whom we allow, they claimed...),

> means, "They said, only those whom we choose can eat of them, and the rest are prohibited from eating them.''

> Similar to this honorable **Ayah**, Allah said,

> قُلْ أَرَأَيْتُمْ مَّآ أَنزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَامًا وَحَلاَلاً قُلْ ءَآللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ

> Say: "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful."

> Say: "Has Allah permitted you (to do so), or do you invent a lie against Allah!" (10:59)

> and,

> مَا جَعَلَ اللَّهُ مِن بَحِيرَةٍ وَلاَ سَآئِبَةٍ وَلاَ وَصِيلَةٍ وَلاَ حَامٍ وَلَـكِنَّ الَّذِينَ كَفَرُواْ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لاَ يَعْقِلُونَ

> Allah has not instituted things like **Bahirah** or a **Sa'ibah** or a **Wasilah** or a **Ham**. But those who disbelieve invent lies against Allah, and most of them have no understanding. (5:103)

As-Suddi said that;

> cattle forbidden to be used for burden were the **Bahirah**, **Sa'ibah**, **Wasilah** and **Ham**, as well as cattle for which the idolators did not mention Allah's Name when slaughtering them nor when they were born.

Abu Bakr bin Ayyash said that Asim bin Abi An-Najud said,

> "Abu Wa'il said to me, `Do you know the meaning of the **Ayah**,
>
> ... وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لاَّ يَذْكُرُونَ اسْمَ اللّهِ عَلَيْهَا ...
>
> And (they say) there are cattle forbidden to be used for burden, and cattle on which the Name of Allah is not pronounced.
>
> I said, `No.'
>
> He said, `It is the **Bahirah**, which they would not use to for **Hajj** (either by riding it or carrying things on it).'''

Mujahid also said that;

> they were some of the camels belonging to idolators on which Allah's Name was not mentioned when riding, milking, carrying things, copulation or any other action.

... افْتِرَاء عَلَيْهِ ...

lying against Him.

> against Allah.
>
> The idolators indeed lied when they attributed this evil to Allah's religion and Law; He did not allow them to do that nor did He approve of it.

... سَيَجْزِيهِم بِمَا كَانُواْ يَفْتَرُونَ (١٣٨)

He will recompense them for what they used to fabricate.

> against Him, and falsely attribute to Him.

وَقَالُواْ مَا فِى بُطُونِ هَـذِهِ الأَنْعَـمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَجِنَا وَإِن يَكُن مَّيْتَةً فَهُمْ فِيهِ شُرَكَآءُ

6:139 And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females, but if it is born dead, then all have shares therein."

سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ

He will punish them for their attribution (of such false orders to Allah). Verily, He is All-Wise, All-Knower.

Allah says;

وَقَالُواْ مَا فِي بُطُونِ هَـذِهِ الأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا وَإِن يَكُن مَّيْتَةً فَهُمْ فِيهِ شُرَكَاء سَيَجْزِيهِمْ وَصْفَهُمْ ...

And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females, but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allah).

Abu Ishaq As-Subayi narrated that Abdullah bin Abi Al-Hudhayl reported that Ibn Abbas said that, وَقَالُواْ مَا فِي بُطُونِ هَـذِهِ الأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا (And they say: "What is in the bellies of such and such cattle is for our males alone..."),

refers to milk.

Awfi said that Ibn Abbas said about this Ayah, وَقَالُواْ مَا فِي بُطُونِ هَـذِهِ الأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا (And they say: "What is in the bellies of such and such cattle is for our males alone..."),

"It is about milk, which they prohibited for their females and allowed only their males to drink. When a sheep would give birth to a male sheep, they would slaughter it and feed it to their males,

but not to their females. If the newly born lamb was a female, they would not slaughter it, but if it was stillborn, they would share in it (with their females)! Allah forbade this practice.''

Similar was said by As-Suddi.

Ash-Shabi said,

"The **Bahirah's** milk was only given to the men. But if any cattle from the **Bahirah** died, both men and women would share in eating it.'' Similar was said by Ikrimah, Qatadah and Abdur-Rahman bin Zayd bin Aslam.

Mujahid commented; وَقَالُواْ مَا فِي بُطُونِ هَـذِهِ الأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا (And they say: "What is in the bellies of such and such cattle is for our males alone, and forbidden to our females...''),

"It refers to the **Sa'ibah** and the **Bahirah**.''

Abu Al-Aliyah, Mujahid and Qatadah said that Allah's statement, سَيَجْزِيهِمْ وَصْفَهُمْ (He will punish them for their attribution) means,

uttering such falsehood.

This is explained by Allah's statement,

وَلاَ تَقُولُواْ لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَـذَا حَلَـلٌ وَهَـذَا حَرَامٌ لِّتَفْتَرُواْ عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

And say not concerning that which your tongues falsely utter: "This is lawful and this is forbidden." so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper. (16:116)

Allah said,

... إِنَّهُ حِكِيمٌ ...

Verily, He is All-Wise,

in His actions, statements, Law and decree.

... عَلِيمٌ (١٣٩)

All-Knower.

in the actions of His servants, whether good or evil, and He will recompense them for these deeds completely.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا۟ أَوْلَـٰدَهُمْ سَفَهاً بِغَيْرِ عِلْمٍ وَحَرَّمُوا۟ مَا رَزَقَهُمُ اللَّهُ افْتِرَآءً عَلَى اللَّهِ قَدْ ضَلُّوا۟ وَمَا كَانُوا۟ مُهْتَدِينَ

6:140 Indeed lost are they who have killed their children, foolishly, without knowledge, and (they) have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.

Allah says that those who committed these evil acts have earned the loss of this life and the Hereafter

Allah says;

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلاَدَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللّهُ
افْتِرَاء عَلَى اللّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ (١٤٠)

Indeed lost are they who have killed their children, foolishly, without knowledge, and (they) have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.

As for this life, they lost when they killed their children and made it difficult for themselves by prohibiting some types of their wealth, as an act of innovation that they invented on their own. As for the Hereafter, they will end up in the worst

dwellings, because they used to lie about Allah and invent falsehood about Him.

Allah also said,

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

مَتَـعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ

Say: "Verily, those who invent a lie against Allah will never be successful." (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:69-70)

Al-Hafiz Abu Bakr bin Marduwyah recorded that Ibn Abbas commented,

"If it pleases you to know how ignorant the Arabs used to be, then recite the **Ayat** beyond **Ayah** one hundred and thirty in Surah **Al-An`am**,

قَدْ خَسِرَ الَّذِينَ قَتَلُواْ أَوْلاَدَهُمْ .... وَمَا كَانُواْ مُهْتَدِينَ

Indeed lost are they who have killed their children, foolishly, without knowledge, and (they) have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.''

Al-Bukhari also recorded this in the section of his Sahih on the virtues of the Quraysh.

وَهُوَ الَّذِى أَنشَأَ جَنَّـتٍ مَّعْرُوشَـتٍ وَغَيْرَ مَعْرُوشَـتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَـبِهاً وَغَيْرَ مُتَشَـبِهٍ

6:141 And it is He Who produces gardens Ma`rushat and not Ma`rushat, and date palms, and crops of different shape and taste, and olives, and pomegranates, similar, and different.

كُلُواْ مِن ثَمَرِهِ إِذَآ أَثْمَرَ وَءَاتُواْ حَقَّهُ يَوْمَ حَصَادِهِ وَلاَ تُسْرِفُواْ

Eat of their fruit when they ripen, but pay the due thereof on the day of their harvest, and waste not by extravagance.

إِنَّهُ لاَ يُحِبُّ الْمُسْرِفِينَ

Verily, He likes not the wasteful.

وَمِنَ الاٌّنْعَـمِ حَمُولَةً وَفَرْشًا

6:142 And of the cattle (are some) for burden and (some smaller) for Farsh.

كُلُواْ مِمَّا رَزَقَكُمُ اللَّهُ وَلاَ تَتَّبِعُواْ خُطُوَتِ الشَّيْطَـنِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Eat of what Allah has provided for you, and follow not the footsteps of Shaytan. Surely, he is to you an open enemy.

Allah Created the Produce, Seed Grains and Cattle

Allah states that He created everything, including the produce, fruits and cattle that the idolators mishandled by their misguided ideas, dividing them into various designated parts, allowing some and prohibiting some.

Allah said,

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ ...

And it is He Who produces gardens **Ma`rushat** and not **Ma`rushat**,

Ali bin Abi Talhah reported that Ibn Abbas commented,

"**Ma`rushat** refers to what the people trellises, while `not **Ma`rushat**' refers to fruits (and produce) that grow wild inland and on mountains.''

Ata Al-Khurasani said that Ibn Abbas said,

"**Ma`rushat** are the grapevines that are trellised, while `not **Ma`rushat**' refers to grapevines that are not trellised.''

As-Suddi said similarly.

... وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكُلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ...

and date palms, and crops of different shape and taste, and olives, and pomegranates, similar, and different.

As for these fruits being similar, yet different, Ibn Jurayj said,

"They are similar in shape, but different in taste.''

... كُلُواْ مِن ثَمَرِهِ إِذَا أَثْمَرَ ...

Eat of their fruit when they ripen,

Muhammad bin Ka`b said that the **Ayah** means,

"(Eat) from the dates and grapes they produce.''

Allah said next,

... وَآتُواْ حَقَّهُ يَوْمَ حَصَادِهِ ...

but pay the due thereof on the day of their harvest,

Mujahid commented,

"When the poor people are present (on the day of harvest), give them some of the produce.''

Abdur-Razzaq recorded that Mujahid commented on the **Ayah**,

> "When planting, one gives away handfuls (of seed grains) and on harvest, he gives away handfuls and allows them to pick whatever is left on the ground of the harvest.''

Ath-Thawri said that Hammad narrated that Ibrahim An-Nakhai said,

> "One gives away some of the hay.''

Ibn Al-Mubarak said that Shurayk said that Salim said that Sa`id bin Jubayr commented; وَآتُواْ حَقَّهُ يَوْمَ حَصَادِهِ (but pay the due thereof on the day of their harvest),

> "This ruling, giving the poor the handfuls (of seed grains) and some of the hay as food for their animals, was before **Zakah** became obligatory.''

Allah has chastised those who harvest, without giving away a part of it as charity. Allah mentioned the story of the owners of the garden in Surah **Nun**, (68:18-33)

إِنَّا بَلَوْنَـهُمْ كَمَا بَلَوْنَآ أَصْحَـبَ الْجَنَّةِ ...... لَوْ كَانُواْ يَعْلَمُونَ

> When they swore to pluck the fruits of the (garden) in the morning. Without saying: "If Allah wills." Then there passed by on the (garden) a visitation (fire) from your Lord at night, burning it while they were asleep. So the (garden) became black by the morning, like a pitch dark night (in complete ruins). Then they called out one to another as soon as the morning broke. Saying: "Go to your tilth in the morning, if you would pluck the fruits."
>
> So they departed, conversing in secret low tones (saying). "No poor person shall enter upon you into it today." And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). But when they saw the (garden), they said: "Verily, we have gone astray." (Then they said): "Nay! Indeed we are deprived of (the fruits)!"

The best among them said: "Did I not tell you, why say you not: `If Allah wills'." They said: "Glory to Our Lord! Verily, we have been wrongdoers.''

Then they turned one against another, blaming. They said: "Woe to us! We have transgressed. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord."

Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater if they but knew. (68:18-33)

Prohibiting Extravagance

Allah said,

... وَلاَ تُسْرِفُواْ إِنَّهُ لاَ يُحِبُّ الْمُسْرِفِينَ (١٤١)

And waste not by extravagance. Verily, He likes not the wasteful.

It was said that;

the extravagance prohibited here refers to excessive charity beyond normal amounts.

Ibn Jurayj said,

"This **Ayah** was revealed concerning Thabit bin Qays bin Shammas, who plucked the fruits of his date palms. Then he said to himself, `This day, every person who comes to me, I will feed him from it.'

So he kept feeding (them) until the evening came and he ended up with no dates. Allah sent down, وَلاَ تُسْرِفُواْ إِنَّهُ لاَ يُحِبُّ الْمُسْرِفِينَ (And waste not by extravagance. Verily, He likes not the wasteful).''

Ibn Jarir recorded this statement from Ibn Jurayj.

However, the apparent meaning of this **Ayah**, and Allah knows best, is that; كُلُواْ مِن ثَمَرِهِ إِذَا أَثْمَرَ وَآتُواْ حَقَّهُ يَوْمَ حَصَادِهِ وَلاَ تُسْرِفُواْ (Eat of their fruit when they ripen, but pay the due thereof on the day of their harvest, and waste not...) refers to eating,

> meaning, do not waste in eating because this spoils the mind and the body.
>
> Allah said in another **Ayah**,
>
> وكُلُواْ وَاشْرَبُواْ وَلاَ تُسْرِفُواْ
>
> > And eat and drink but waste not by extravagance. (7: 31)

In his **Sahih**, Al-Bukhari recorded a **Hadith** without a chain of narration;

> كُلُوا وَاشْرَبُوا وَالْبَسُوا مِنْ غَيْرِ إِسْرَافٍ وَلَا مَخِيلَة
>
> Eat, drink and clothe yourselves without extravagance or arrogance.
>
> Therefore, these **Ayat** have the same meaning as this **Hadith**, and Allah knows best.

Benefits of Cattle

Allah's statement,

وَمِنَ الأَنْعَامِ حَمُولَةً وَفَرْشًا ...

And of the cattle (are some) for burden and (some smaller) for **Farsh**.

> means, He created cattle for you, some of which are suitable for burden, such as camels, and some are **Farsh**.

Ath-Thawri narrated that Abu Ishaq said that Abu Al-Ahwas said that Abdullah said that;

> `animals for burden' are the camels that are used for carrying things, while, **`Farsh**', refers to small camels.

Al-Hakim recorded it and said, "Its chain is **Sahih** and they did not record it.''

Abdur-Rahman bin Zayd bin Aslam said that;

`animals for burden' refers to the animals that people ride, while, **`Farsh**' is that they eat (its meat) and milk it. The sheep is not able to carry things, so you eat its meat and use its wool for covers and mats (or clothes).

This statement of Abdur-Rahman is sound, and the following **Ayat** testify to it,

أَوَلَمْ يَرَوْاْ أَنَّا خَلَقْنَا لَهُم مِمَّا عَمِلَتْ أَيْدِينَآ أَنْعـماً فَهُمْ لَهَا مَـلِكُونَ

وَذَلَّلْنَـهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat. (36:71-72)

and,

وَإِنَّ لَكُمْ فِى الاٌّنْعَـمِ لَعِبْرَةً نُّسْقِيكُمْ مِّمَّا فِى بُطُونِهِ مِن بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِلشَّارِبِينَ

And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers. (16:66) until,

وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَـثاً وَمَتَـعاً إِلَى حِينِ

And of their wool, fur and hair, furnishings and articles of convenience, comfort for a while. (16:80)

Eat the Meat of These Cattle, But Do Not Follow Shaytan's Law Concerning Them

Allah said,

... كُلُواْ مِمَّا رَزَقَكُمُ اللّهُ ...

Eat of what Allah has provided for you,

of fruits, produce and cattle. Allah created all these and provided you with them as provision.

... وَلاَ تَتَّبِعُواْ خُطُوَاتِ الشَّيْطَانِ ...

and follow not the footsteps of **Shaytan**.

meaning, his way and orders, just as the idolators followed him and prohibited fruits and produce that Allah provided for them, claiming that this falsehood came from Allah.

... إِنَّهُ لَكُمْ ...

Surely, he is to you,

meaning; **Shaytan**, O people, is to you,

... عَدُوٌّ مُّبِينٌ (١٤٢)

an open enemy.

and his enmity to you is clear and apparent. Allah said in other **Ayat**,

إِنَّ الشَّيْطَـنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوّاً إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُواْ مِنْ أَصْحَـبِ السَّعِيرِ

Surely, **Shaytan** is an enemy to you, so take (treat) him as an enemy. He only invites his **Hizb** (followers) that they may become the dwellers of the blazing Fire. (35:6)

يَـبَنِى آدَمَ لاَ يَفْتِنَنَّكُمُ الشَّيْطَـنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَتِهِمَآ

O Children of Adam! Let not **Shaytan** deceive you, as he got your parents out of Paradise, stripping them of their raiment, to show them their private parts. (7:27)

أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّـلِمِينَ بَدَلاً

Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you What an evil is the exchange for the wrongdoers. (18:50)

There are many other **Ayat** on this subject.

ثَمَـنِيَةَ أَزْوَجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ

6:143 Eight pairs: of the sheep two (male and female), and of the goats two (male and female).

قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ الأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الأُنثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِن كُنتُمْ صَـدِقِينَ

Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose! Inform me with knowledge if you are truthful."

وَمِنَ الإِبْلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ

6:144 And of the camels two, and of oxen two.

قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ الأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الأُنثَيَيْنِ أَمْ كُنتُمْ شُهَدَآءَ إِذْ وَصَّـكُمُ اللَّهُ بِهَـذَا

Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose! Or were you present when Allah ordered you such a thing!

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ

Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge.

إِنَّ اللَّهَ لاَ يَهْدِي الْقَوْمَ الظَّـلِمِينَ

Certainly Allah guides not the people who are wrongdoers."

These Ayat demonstrate the ignorance of the Arabs before Islam

Allah says;

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الأُنثَيَيْنِ...

Eight pairs: of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females,

They used to prohibit the usage of some of their cattle and designate them as **Bahirah**, **Sa'ibah**, **Wasilah** and **Ham** etc. These were some of the innovations they invented for cattle, fruits and produce. Allah stated that He has created gardens, trellised and untrellised, and cattle, as animals of burden and as **Farsh**.

Allah next mentioned various kinds of cattle, male and female, such as sheep and goats. He also created male and female camels and the same with cows. Allah did not prohibit any of these cattle or their offspring. Rather, they all were created for the sons of Adam as a source for food, transportation, work, milk, and other benefits, which are many.

Allah said,

وَأَنزَلَ لَكُمْ مِّنَ الأَنْعَـمِ ثَمَـنِيَةَ أَزْوَجٍ

> And He has sent down for you of cattle eight pairs... (39:6)

Allah said;

... أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الأُنثَيَيْنِ ...

...or (the young) which the wombs of the two females enclose...

This refutes the idolators' statement, **مَا فِي بُطُونِ هَـذِهِ الأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا** (What is in the bellies of such and such cattle is for our males alone, and forbidden to our females). (6:139)

Allah said,

... نَبِّؤُونِي بِعِلْمٍ إِن كُنتُمْ صَادِقِينَ (١٤٣)

Inform me with knowledge if you are truthful.

> meaning, tell me with sure knowledge, how and when did Allah prohibit what you claimed is prohibited, such as the **Bahirah**, **Sa'ibah**, **Wasilah** and **Ham** etc.

Al-Awfi said that Ibn Abbas said, "Allah's statement, **ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ** (Eight pairs: of the sheep two, and of the goats two...),

> these are four pairs,
>
> ... قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الأُنثَيَيْنِ...
>
> Say: "Has He forbidden the two males or the two females...''
>
> I (Allah) did not prohibit any of these.
>
> ... أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الأُنثَيَيْنِ ...
>
> or (the young) which the wombs of the two females enclose,

and does the womb produce but males and females! So why do you prohibit some and allow some others!

... نَبِّؤُونِي بِعِلْمٍ إِن كُنتُمْ صَادِقِينَ (١٤٣)

Inform me with knowledge if you are truthful.

Allah is saying that all of this is allowed.''

Allah said,

وَمِنَ الإِبْلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمِ الأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الأُنثَيَيْنِ ...

And of the camels two, and of oxen two. Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose!

... أَمْ كُنتُمْ شُهَدَاء إِذْ وَصَّاكُمُ اللّهُ بِهَـذَا ...

Or, were you present when Allah ordered you such a thing!

mocking the idolators' innovations, and their lies that Allah made sacred what they have prohibited.

... فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ...

Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge.

Therefore, no one is more unjust than the people described here and

... إِنَّ اللّهَ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ (١٤٤)

Certainly, Allah guides not the people who are wrongdoers.

The person most worthy of this condemnation is `Amr bin Luhay bin Qum`ah. He was the first person to change the religion of the Prophets and designate the **Sa'ibah**, **Wasilah** and **Ham**, as mentioned in the **Sahih**.

قُل لاَ أَجِدُ فِى مَآ أُوْحِىَ إِلَىَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلاَ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ

6:145 Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytah (a dead animal) or blood poured forth, or the flesh of swine; for that surely, is unclean (Rijs), or immorally slaughtered in the name of other than Allah.

فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ

But whosoever is forced by necessity without willful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

Forbidden Things

Allah commands His servant and Messenger, Muhammad ,

... قُل

Say,

> O Muhammad to those who prohibited what Allah has provided them, claiming this falsehood to be from Allah,

... لاَّ أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ ...

I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it,

This **Ayah** means, I do not find any animals that are prohibited, except these mentioned here. We should mention here that the prohibited things mentioned in

Surah **Al-Ma'idah** and the **Hadiths** on this subject amend the meaning of this **Ayah**.

... إِلاَّ أَن يَكُونَ مَيْتَةً ...

unless it be **Maytah** (a dead animal),

... أَوْ دَمًا مَّسْفُوحًا ...

or blood poured.

Qatadah commented,

> "Poured blood was prohibited, but the meat that still has some blood in it is allowed.''

Al-Humaydi said that Sufyan narrated to us that `Amr bin Dinar narrated to us,

> "I said to Jabir bin Abdullah, `They claim that the Messenger of Allah prohibited the meat of donkeys during (the day of) Khaybar.'
>
> He said, Al-Hakam bin `Amr narrated that from the Messenger of Allah. That scholar - referring to Ibn Abbas - denied it, reciting the **Ayah**;
>
> قُل لاَّ أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ ...
>
> Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it...'''
>
> Al-Bukhari and Abu Dawud collected it.

Abu Bakr bin Marduwyah and Al-Hakim, in his Mustadrak, recorded that Ibn Abbas said,

> "During the time of **Jahiliyyah**, the people used to eat some things and avoid some other things, because they disliked them. Later on, Allah sent His Prophet, revealed His Book, allowed what He allowed, and prohibited what He prohibited. Therefore, whatever Allah allowed is lawful and whatever He prohibited is unlawful. Whatever He did not mention, there is no sin in it.''

He then recited the **Ayah**, قُلْ لاَ أَجِدُ فِى مَآ أُوْحِىَ إِلَىَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ (Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it...").

This is the wording with Ibn Marduwyah.

Abu Dawud also recorded this statement, and Al-Hakim said, "Its chain is **Sahih** and they did not record it.''

Imam Ahmad recorded that Ibn Abbas said,

"A sheep belonging to Sawdah bint Zam`ah died and she said, `O Allah's Messenger! So-and-so (sheep) has died.' He said,

فَلِمَ لَا أَخَذْتُمْ مَسْكَهَا ؟

Why did you not use its skin?

She said, `Should we use the skin of a sheep that has died?'

Allah's Messenger said,

إِنَّمَا قَالَ اللهُ :

Allah only said,

قُل لاَّ أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلاَّ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ ...

Say: "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, except Maytah (a dead animal) or blood poured forth, or the flesh of swine....,

وَإِنَّكُمْ لَا تَطْعَمُونَهُ أَنْ تَدْبَغُوهُ فَتَنْتَفِعُوا بِه

You will not be eating it if you tan its skin and benefit from it.

So she had the sheep skinned, the skin was tanned and made into a water skin that she kept until it wore out.''

Al-Bukhari and an-Nasa'i collected a similar **Hadith**.

... فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللّهِ بِهِ ...

for that surely, is unclean (**Rijs**), or immorally slaughtered in the name of other than Allah.

Allah said,

... فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ ...

But whosoever is forced by necessity without willful disobedience, nor transgressing due limits;

> Therefore, whoever is forced by necessity to eat anything that Allah has forbidden in this honorable **Ayah**, without transgressing his limits, then for him,

... فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ (١٤٥)

certainly, your Lord is Oft-Forgiving, Most Merciful.

We mentioned the explanation of this **Ayah** in Surah **Al-Baqarah**. This honorable **Ayah** contradicts the idolators' innovated prohibitions for certain kinds of wealth, relying merely on their misguided ideas, such as the **Bahirah**, **Sa'ibah**, **Wasilah** and **Ham**. Allah commanded His Messenger to inform them that he does not find that such types of animals are prohibited in what Allah revealed to him.

In this **Ayah**, Allah only prohibited;

- dead animals,
- poured blood,
- the flesh of swine and
- what has been slaughtered for something other than Allah.

Other things were not prohibited here, but rather treated as that which does not have a ruling, i.e., permissible. Therefore, how do you -- idolators -- claim that such items are prohibited, and why did you prohibit them when Allah did not prohibit them!

وَعَلَى الَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلاَّ مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ الْحَوَايَآ أَوْ مَا اخْتَلَطَ بِعَظْمٍ

6:146 And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their Hawaya, or is mixed up with a bone.

ذَلِكَ جَزَيْنَـهُم بِبَغْيِهِمْ وِإِنَّا لَصَـدِقُونَ

Thus We recompensed them for their rebellion. And verily, We are Truthful.

Foods that were Prohibited for the Jews Because of their Transgression

Allah says,

وَعَلَى الَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِي ظُفُرٍ ...

And unto those who are Jews, We forbade every (animal) with undivided hoof,

Allah says, We forbade for the Jews every bird and animal with undivided hoof, such as the camel, ostrich, duck and goose.

Allah said here,

... وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا ...

and We forbade them the fat of the ox and the sheep...,

The Jews used to forbid these types of foods saying that Israil, or Yaqub, used to forbid them for himself so they too forbid them.

This was mentioned by As-Suddi.

... إِلاَّ مَا حَمَلَتْ ظُهُورُهُمَا ...

except what adheres to their backs,

Ali bin Abi Talhah reported that Ibn Abbas said that it,

> refers to the fat that clings to their backs.

Allah said next,

... أَوِ الْحَوَايَا ...

or their **Hawaya**,

According to Abu Jafar bin Jarir,

> that is, the entrails.
>
> He also said,
>
> > "The meaning here is, `And from ox and sheep, We forbade their fat for the Jews, except the fat on their backs and what the entrails carry.''

Ali bin Abi Talhah said that, Ibn Abbas said that

> the, **Hawaya**, are the entrails.
>
> Similar was reported from Mujahid, Sa`id bin Jubayr and Ad-Dahhak.

Allah's statement,

... أَوْ مَا اخْتَلَطَ بِعَظْمٍ ...

....or is mixed up with a bone.

means, We allowed the Jews the fat that is mixed with bones. Ibn Jurayj commented,

> "The fat on the rump that is mixed with the tailbone was allowed for them, and also the fat on the legs, head, eyes and what adheres to the bones.''
>
> As-Suddi said similarly.

Allah said,

... ذَلِكَ جَزَيْنَاهُم بِبَغْيِهِمْ ...

Thus We recompensed them for their rebellion.

> meaning, We imposed this restriction on them as recompense for their rebellion and defying Our commandments.
>
> Allah said in another **Ayah**,
>
> > فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُواْ حَرَّمْنَا عَلَيْهِمْ طَيِّبَـتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيراً
> >
> > For the wrongdoing of the Jews, We made unlawful for them certain good foods which had been lawful for them -- and for their hindering many from Allah's way. (4:160)

Allah's statement,

... وِإِنَّا لَصَادِقُونَ (١٤٦)

And verily, We are Truthful.

> means, We were justified in the penalty We gave them.

Ibn Jarir commented,

> "We are Truthful in what We informed you of, O Muhammad; Our forbidding these foods for them, not as they claimed, that Israel merely forbade these things for himself (so they imitated him, they claimed).''

The Tricks of the Jews, and Allah's Curse

Abdullah bin Abbas narrated,

> "When Umar bin Al-Khattab was told that Samurah sold liquor, he commented, `May Allah fight Samurah! Did he not know that the Messenger of Allah said,
>
> لَعَنَ اللهُ الْيَهُودَ حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَبَاعُوهَا

May Allah curse the Jews! The fats were forbidden for them, so they melted the fat and sold it.''

This **Hadith** is recorded in the Two **Sahihs**.

Jabir bin Abdullah said,

"In the year of the victory of Makkah, I heard Allah's Messenger saying;

إِنَّ اللهَ وَرَسُولَهُ حَرَّمَ بَيْعَ

- الْخَمْرِ
- وَالْمَيْتَةِ
- وَالْخِنْزِيرِ
- وَالْأَصْنَامِ

Allah and His Messenger have forbidden selling

- alcoholic drinks (intoxicants),
- dead animals,
- swine and
- idols.

He was asked, `What about the fat of dead animal; they are used to dye skins, paint ships and are used as light by the people.'

He said,

لَا هُوَ حَرَامٌ

No, it is still unlawful.

He then said,

قَاتَلَ اللهُ الْيَهُودَ إِنَّ اللهَ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا جَمَلُوهُ ثُمَّ بَاعُوهُ وَأَكَلُوا ثَمَنَه

May Allah fight the Jews! When Allah forbade them the fats of animals, they melted the fat, sold it and ate its price.''

The Group recorded this **Hadith**.

فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

6:147 If they deny you say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals."

Allah says,

فَإِن كَذَّبُوكَ ...

If they deny you,

Allah says, if your opponents among the idolators, Jews and their likes reject you, O Muhammad,

... فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ ...

Say: "Your Lord is the Owner of vast mercy..."

encouraging them to seek Allah's vast mercy and follow His Messenger,

... وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ (١٤٧)

and never will His wrath be turned back from the people who are criminals.

discouraging them from defying the Messenger, the Final Prophet, Muhammad.

Allah often joins encouragement with threats in the Qur'an. Allah said at the end of this **Surah**:

إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful. (6:165)

Allah also said,

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment. (13:6)

نَبِّىءْ عِبَادِى أَنِّى أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ عَذَابِى هُوَ الْعَذَابُ الأَلِيمُ

Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment. (15:49-50)

غَافِرِ الذَّنبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ

The Forgiver of sin, the Acceptor of repentance, the Severe in punishment. (40:3)

and,

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ - إِنَّهُ هُوَ يُبْدِىءُ وَيُعِيدُ - وَهُوَ الْغَفُورُ الْوَدُودُ

Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats. And He is Oft-Forgiving, full of love. (85:12-14)

There are many other **Ayat** on this subject.

سَيَقُولُ الَّذِينَ أَشْرَكُواْ لَوْ شَآءَ اللَّهُ مَآ أَشْرَكْنَا وَلاَ ءَابَآؤُنَا وَلاَ حَرَّمْنَا مِن شَىْءٍ

6:148 Those who committed Shirk say: "If Allah had willed, we would not have committed Shirk, nor would our fathers, and we would not have forbidden anything (against His will)."

كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّى ذَاقُواْ بَأْسَنَا

Likewise belied those who were before them, till they tasted Our wrath.

قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَآ إِن تَتَّبِعُونَ إِلاَّ الظَّنَّ وَإِنْ أَنتُمْ إِلاَّ تَخْرُصُونَ

Say: "Have you any knowledge (proof) that you can produce before us! Verily, you follow the Zann and you do nothing but lie."

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَـلِغَةُ فَلَوْ شَآءَ لَهَدَاكُمْ أَجْمَعِينَ

6:149 Say: "With Allah is the perfect proof and argument; had He so willed, He would indeed have guided you all."

قُلْ هَلُمَّ شُهَدَآءَكُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ

6:150 Say: "Bring forward your witnesses, who can testify that Allah has forbidden this."

هَـذَا فَإِن شَهِدُواْ فَلاَ تَشْهَدْ مَعَهُمْ وَلاَ تَتَّبِعْ أَهْوَآءَ الَّذِينَ كَذَّبُواْ بِآيَـتِنَا وَالَّذِينَ لاَ يُؤْمِنُونَ بِالاٌّخِرَةِ وَهُم بِرَبِّهِمْ يَعْدِلُونَ

Then if they testify, do not testify with them. And do not follow the vain desires of those who belie Our Ayat, and such as believe not in the Hereafter, and they hold others as equal with their Lord.

A False Notion and its Rebuttal

Allah tells;

سَيَقُولُ الَّذِينَ أَشْرَكُواْ ...

Those who committed **Shirk** say:

Here Allah mentioned a debate with the idolators, refuting a false notion they have over their **Shirk** and the things that they prohibited.

They said, surely, Allah has full knowledge of the **Shirk** we indulge in, and that we forbid some kinds of wealth. Allah is able to change this **Shirk** by directing us to the faith, - they claimed - and prevent us from falling into disbelief, but He did not do that. Therefore - they said Allah indicated that He willed, decided and agreed that we do all this. They said,

... لَوْ شَاء اللّهُ مَا أَشْرَكْنَا وَلاَ آبَاؤُنَا وَلاَ حَرَّمْنَا مِن شَيْءٍ ...

"If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything."

Allah said in another **Ayah**,

> وَقَالُواْ لَوْ شَآءَ الرَّحْمَـنُ مَا عَبَدْنَـهُمْ
>
> And they said: "If it had been the will of the Most Gracious (Allah), we should not have worshipped them (false deities)." (43:20)
>
> Similar is mentioned in Surah **An-Nahl**.

Allah said next,

... كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِم ...

Likewise belied those who were before them,

> for by using and relying on this understanding, the misguided ones before them were led astray. This notion is false and ungrounded, for had it been true, Allah would not have harmed them, destroyed them, aided His honorable Messengers over them, and made them taste His painful punishment.
>
> ... حَتَّى ذَاقُواْ بَأْسَنَا ...
>
> till they tasted Our wrath.

... قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ ...

Say: "Have you any knowledge..."

that Allah is pleased with you and with your ways,

... فَتُخْرِجُوهُ لَنَا ...

that you can produce before us.

and make it plain, apparent and clear for us.

However,

... إِن تَتَّبِعُونَ إِلاَّ الظَّنَّ ...

Verily, you only follow the **Zann**,

doubts and wishful thinking,

... وَإِنْ أَنتُمْ إِلاَّ تَخْرُصُونَ (١٤٨)

and you do nothing but lie.

about Allah in the false claims that you utter.

Allah said next,

قُلْ فَلِلّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاء لَهَدَاكُمْ أَجْمَعِينَ (١٤٩)

Say: "With Allah is the perfect proof and argument; had He so willed, He would indeed have guided you all."

Allah said to His Prophet;

قُلْ ...

Say, (O Muhammad, to them),

... فَلِلّهِ الْحُجَّةُ الْبَالِغَةُ ...

"With Allah is the perfect proof and argument...,"

the perfect wisdom and unequivocal proof to guide whom He wills and misguide whom He wills.

... فَلَوْ شَاء لَهَدَاكُمْ أَجْمَعِينَ

had He so willed, He would indeed have guided you all.

All of this happens according to His decree, His will, and His choice. So in this way, He is pleased with the believers, and angry with the disbelievers. Allah said in other Ayat,

وَلَوْ شَآءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى

And had Allah willed, He could have gathered them together (all) on true guidance, (6:35)

وَلَوْ شَآءَ رَبُّكَ لآمَنَ مَن فِى الاٌّرْضِ

And had your Lord willed, those on earth would have believed, all of them together. (10:99)

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلاَ يَزَالُونَ مُخْتَلِفِينَ

إِلاَّ مَن رَّحِمَ رَبُّكَ وَلِذلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لاّمْلاّنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy and for that did He create them. And the Word of your Lord has been fulfilled: "Surely, I shall fill Hell with Jinns and men all together." (11:118-119)

Ad-Dahhak said,

"No one has an excuse if he disobeys Allah. Surely, Allah has the perfect proof established against His servants.''

Allah said,

قُلْ هَلُمَّ شُهَدَاءكُمُ ...

Say: "Bring forward your witnesses,

produce your witnesses,

... الَّذِينَ يَشْهَدُونَ أَنَّ اللّهَ حَرَّمَ هَـذَا ...

who can testify that Allah has forbidden this."

> which you have forbidden and lied and invented about Allah in this regard,

... فَإِن شَهِدُواْ فَلاَ تَشْهَدْ مَعَهُمْ ...

Then if they testify, do not testify with them.

> because in this case, their testimony is false and untrue,

... وَلاَ تَتَّبِعْ أَهْوَاء الَّذِينَ كَذَّبُواْ بِآيَاتِنَا وَالَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ وَهُم بِرَبِّهِمْ يَعْدِلُونَ (١٥٠)

And do not follow the vain desires of those who belie Our **Ayat**, and such as believe not in the Hereafter, and they hold others as equal with their Lord.

> by associating others with Allah in worship and treating them as equals to Him.

قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ

6:151 Say: "Come, I will recite what your Lord has prohibited you from:

- أَلاَّ تُشْرِكُواْ بِهِ شَيْئاً
- وَبِالْوَلِدَيْنِ إِحْسَاناً
- وَلاَ تَقْتُلُواْ أَوْلَـدَكُمْ مِّنْ إمْلَـقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ
- وَلاَ تَقْرَبُواْ الْفَوَحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ
- وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ

- **Join not anything in worship with Him;**
- **be kind and dutiful to your parents;**
- **kill not your children because of poverty -- We provide sustenance for you and for them.**
- **Come not near to Al-Fawahish (immoral sins) whether committed openly or secretly;**
- **and kill not anyone whom Allah has forbidden, except for a just cause.**

ذلِكُمْ وَصَّـكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

This He has commanded you that you may understand."

Ten Commandments

Dawud Al-Awdy narrated that, Ash-Sha`bi said that, Alqamah said that Ibn Mas`ud said,

> "Whoever wishes to read the will and testament of the Messenger of Allah on which he placed his seal, let him read these **Ayat**,
>
> قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلاَّ تُشْرِكُوا بِهِ شَيْئًا ...
>
> Say: "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him...'') until, لَعَلَّكُمْ تَعْقِلُونَ (...so that you may have Taqwa." (6:153)

In his **Mustadrak**, Al-Hakim recorded that Ibn Abbas said,

> "In Surah **Al-An`am**, there are clear **Ayat**, and they are the Mother of the Book (the Qur'an).''
>
> He then recited,
>
> قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ...
>
> Say: "Come, I will recite what your Lord has prohibited you from..."

Al-Hakim said,

"Its chain is **Sahih**, and they did not record it.''

In his **Mustadrak** Al-Hakim also recorded that Ubadah bin As-Samit said,

"The Messenger of Allah said,

أَيُّكُمْ يُبَايِعُنِي عَلَى ثَلَاث

Who among you will give me his pledge to do three things.

He then recited the **Ayah**,

قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ...

Say: "Come, I will recite what your Lord has prohibited you from..." until the end of the **Ayat**.

He then said,

فَمَنْ وَفَى فَأَجْرُهُ عَلَى اللهِ وَمَنِ انْتَقَصَ مِنْهُنَّ شَيْئًا فَأَدْرَكَهُ اللهُ بِهِ فِي الدُّنْيَا كَانَتْ عُقُوبَتَهُ، وَمَنْ أَخَّرَ إِلَى الْآخِرَةِ فَأَمْرُهُ إِلَى اللهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ عَفَا عَنْه

Whoever fulfills (this pledge), then his reward will be with Allah, but whoever fell into shortcomings and Allah punishes him for it in this life, then that will be his recompense. Whoever Allah delays (his reckoning) until the Hereafter, then his matter is with Allah. If He wills, He will punish him, and if He wills, He will forgive him.''

Al-Hakim said, "Its chain is **Sahih** and they did not record it.''

As for the explanation of this **Ayah**, Allah said to His Prophet and Messenger Muhammad:

Say, O Muhammad, to those idolators who worshipped other than Allah, forbade what Allah provided them with and killed their children, following their opinions and the lures of the devils,'

... قُلْ

Say, (to them),

... تَعَالَوْاْ ...

Come, (come here, come close),

... أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ...

I will recite what your Lord has prohibited you from.

> meaning, I will inform you about what your Lord has forbidden for you in truth, not guessing or wishful thinking. Rather, it is revelation and an order from Him.

Shirk is Forbidden

Allah said,

... أَلاَّ تُشْرِكُواْ بِهِ شَيْئًا ...

Join not anything in worship with Him;

> this Allah has ordained, for He said at the end of the **Ayah**, **ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ** (This He has commanded you that you may understand).

In the the Two **Sahihs**, it is recorded that Abu Dharr said that the Messenger of Allah said,

> أَتَانِي جِبْرِيلُ فَبَشَّرَنِي أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا مِنْ أُمَّتِكَ دَخَلَ الْجَنَّةَ،

> Jibril came to me and conveyed the good news that, "Whoever among your followers dies, worshipping none along with Allah, will enter Paradise."

> قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ ؟

> I said, "Even if he stole or committed illegal sexual intercourse!''

قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ،

He said, "Even if he stole or committed illegal sexual intercourse."

قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ ؟

I said, "Even if he stole or committed illegal sexual intercourse!"

قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ،

He said, "Even if he stole or committed illegal sexual intercourse."

قُلْت: وَإِنْ زَنَى وَإِنْ سَرَقَ ؟

I said, "Even if he stole or committed illegal sexual intercourse!"

قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ وَإِنْ شَرِبَ الْخَمْرْ

He said, "Even if he stole or committed illegal sexual intercourse or even if drank alcohol."

Some of the **Musnad** and **Sunan** compilers recorded that Abu Dharr said that the Messenger of Allah said,

يَقُولُ تَعَالَى: يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي فَإِنِّي أَغْفِرُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي،وَلَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً أَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً مَا لَمْ تُشْرِكْ بِي شَيْئًا، وَإِنْ أَخْطَأْتَ حَتَّى تَبْلُغَ خَطَايَاكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ

Allah said, `O Son of Adam! As long as you supplicate to Me and hope of Me, I will forgive whatever you committed, and it will be easy for Me to do that. And even if you brought the earth's fill of sins to Me, I will bring forth its fill of forgiveness, as long as you do not associate anything or anyone in worship with Me. And even if you err and your errors accumulate until they reach the boundaries of the sky and you then ask Me for forgiveness, I will forgive you.'

This subject is also mentioned in the Qur'an, for Allah said,

إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَآءُ

Verily, Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that. (4:116)

Muslim recorded a **Hadith** in the **Sahih** that reads,

مَنْ مَاتَ لَا يُشْرِكُ بِاللهِ شَيْئًا دَخَلَ الْجَنَّـةَ

Whoever dies associating none with Allah will enter Paradise.

There are many **Ayat** and **Hadiths** on this subject.

The Order for Kindness to Parents

Allah said next,

... وَبِالْوَالِدَيْنِ إِحْسَانًا ...

be kind and dutiful to your parents;

meaning, Allah has commanded and ordered you to be kind to your parents.

Allah said in another **Ayah**,

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّـهُ وَبِالْوَلِدَيْنِ إِحْسَـناً

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. (17:23)

Allah often mentions obeying Him and being dutiful to parents together.

Allah said,

وَوَصَّيْنَا الإِنسَـنَ بِوَلِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْناً عَلَى وَهْنٍ وَفِصَالُهُ فِى عَامَيْنِ أَنِ اشْكُرْ لِى وَلِوَلِدَيْكَ إِلَىَّ الْمَصِيرُ

وَإِن جَـهَدَاكَ عَلَى أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلاَ تُطِعْهُمَا وَصَـحِبْهُمَا فِى الدُّنْيَا مَعْرُوفاً وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

Give thanks to Me and to your parents. Unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in this world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do. (31:14-15)

Therefore, Allah ordered children to be dutiful and kind to their parents, even if they were idolators.

Allah also said,

وَإِذْ أَخَذْنَا مِيثَـقَ بَنِى إِسْرءِيلَ لاَ تَعْبُدُونَ إِلاَّ اللَّهَ وَبِالْوَلِدَيْنِ إِحْسَانًا

And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah and be dutiful and kind to parents. (2:83)

There are several **Ayat** on this subject.

It is recorded in the Two **Sahihs** that Ibn Mas`ud said,

"I asked Allah's Messenger about which deed is the best. He said,

الصَّلَاةُ عَلَى وَقْتِهَا

The prayer, when it is performed on time.

I said, `Then.'

He said,

بِرُّ الْوَالِدَيْنِ

Being dutiful to parents.

I asked, `Then.'

He said,

الْجِهَادُ فِي سَبِيلِ الله

Jihad in Allah's cause.

Ibn Mas`ud said,

"The Messenger of Allah said these words to me, and had I asked him for more, he would have said more.''

Killing Children is Forbidden

Allah said,

... وَلاَ تَقْتُلُواْ أَوْلاَدَكُم مِّنْ إمْلاَقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ...

Kill not your children because of poverty, We shall provide sustenance for you and for them.

After Allah commanded kindness to parents and grandparents, He next ordered kindness to children and grandchildren. Allah said, وَلاَ تَقْتُلُواْ أَوْلاَدَكُم مِّنْ إمْلاَقٍ (kill not your children because of poverty), because the idolators used to kill their children, obeying the lures of the devils. They used to bury their daughters alive for fear of shame, and sometimes kill their sons for fear of poverty.

It is recorded in the Two **Sahihs** that Abdullah bin Mas`ud said,

"I asked the Messenger of Allah, `Which sin is the biggest?'

He said,

أَنْ تَجْعَلَ للهِ نِدًّا وَهُوَ خَلَقَك

To call a rival for Allah, while He Alone created you.

I said, `Then what?'

He said,

أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَك

To kill your son for fear that he might share your food.

I said, `Then what?'

He said,

أَنْ تُزَانِي حَلِيلَةَ جَارِك

To commit adultery with your neighbor's wife.

Then the Messenger of Allah recited the **Ayah**,

وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَـهَا ءَاخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ يَزْنُونَ

And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse..." (25:68)

Allah's statement, مِّنْ إمْلاَقٍ (Because of **Imlaq**),

According to Ibn Abbas, Qatadah, As-Suddi and others,

refers to poverty.

The **Ayah** means, do not kill your children because you are poor.

Allah said in Surah **Al-Isra'**, وَلاَ تَقْتُلُواْ أَوْلادَكُمْ خَشْيَةَ إمْلاقٍ (And do not kill your children for fear from **Imlaq**). (17:31) that is, do not kill your children for fear that you might become poor in the future.

This is why Allah said, نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُم (We shall provide sustenance for them and for you) (17:31) thus mentioning the provision of the children first, meaning, do not fear poverty because of feeding your children. Certainly, their provision is provided by Allah.

Allah said, نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ (We provide sustenance for you and for them), thus starting with parents, because this is the appropriate subject here and Allah knows.

Allah said next,

... وَلاَ تَقْرَبُواْ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ...

Come not near **Al-Fawahish** (immoral sins) whether committed openly or secretly.

Allah said in a similar **Ayah**,

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالإِثْمَ وَالْبَغْىَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُواْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَـناً وَأَن تَقُولُواْ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ

Say: "(But) the things that my Lord has indeed forbidden are **Al-Fawahish** (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge." (7:33)

We also explained this meaning in the explanation of the **Ayah**, وَذَرُواْ ظَاهِرَ الإِثْمِ وَبَاطِنَهُ (Leave sin, open and secret), (6:120).

The Two **Sahihs** recorded that Ibn Mas`ud said that the Messenger of Allah said,

لَا أَحَدٌ أَغْيَرَ مِنَ اللهِ، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

None is more jealous than Allah. This is why He has forbidden the immoral sins committed openly or secretly.

Abdul-Malik bin Umayr said that Warrad narrated that Al-Mughirah said that Sa`d bin Ubadah said,

"If I see a man with my wife (committing adultery), I will kill him with the sword."

When the matter came to the Messenger of Allah, he said,

أَتَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ فَوَاللهِ لَأَنَا أَغْيَرُ مِنْ سَعْدٍ، وَاللهُ أَغْيَرُ مِنِّي، مِنْ أَجْلِ ذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَن

Do you wonder at Sa`d's jealousy By Allah, I am more jealous than Sa`d, and Allah is more jealous than I. This is why He has forbidden the immoral sins committed openly and in secret.

This **Hadith** is in the Two **Sahihs**.

The Prohibition of Unjustified Killing

Allah said,

... وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِي حَرَّمَ اللّهُ إِلاَّ بِالْحَقِّ ...

And kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law).

This part of the **Ayah** emphasizes this prohibition in specific, although it is included in the immoral sins committed openly and in secret.

In the Two **Sahihs**, it is recorded that Ibn Mas`ud said that the Messenger of Allah said,

لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ، إِلَّا بِإِحْدَى ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْس، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَة

The blood of a Muslim person who testifies that there is no deity worthy of worship except Allah and that I am the Messenger of Allah is prohibited, except for three offenses: a married person who commits illegal sexual intercourse, life for life, and whoever reverts from the religion and abandons the **Jama`ah** (the community of faithful believers).

There is a prohibition, a warning and a threat against killing the **Mu`ahid**, i.e., non-Muslims who have a treaty of peace with Muslims.

Al-Bukhari recorded that Abdullah bin `Amr said that the Prophet said,

مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرَحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًّا

Whoever killed a person having a treaty of protection with Muslims, shall not smell the scent of Paradise, though its scent is perceived from a distance of forty years.

Abu Hurayrah narrated that the Prophet said,

مَنْ قَتَلَ مُعَاهِدًا لَهُ ذِمَّةُ اللهِ وَذِمَّةُ رَسُولِهِ فَقَدْ أَخْفَرَ بِذِمَّةِ اللهِ، فَلَا يَرَحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ خَرِيفًا

Whoever killed a person having a treaty of protection with the Muslims, and who enjoys the guarantee of Allah and His Messenger, he will have spoiled the guarantee of Allah (for him). He shall not smell the scent of Paradise though its smell is perceived from a distance of seventy years.

Ibn Majah and At-Tirmidhi recorded this **Hadith**, and At-Tirmidhi said, "**Hasan Sahih**.''

Allah's statement,

... ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ (١٥١)

This He has commanded you that you may understand.

> means, this is what He has commanded you that you may comprehend His commandments and prohibitions.

وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِى هِىَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ

6:152 "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice."

لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا

-- We burden not any person, but that which he can bear --

وَإِذَا قُلْتُمْ فَاعْدِلُواْ وَلَوْ كَانَ ذَا قُرْبَى وَبِعَهْدِ اللَّهِ أَوْفُواْ ذَلِكُمْ وَصَّـكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

"And whenever you speak, say the truth even if a near relative is concerned, and fulfill the covenant of Allah. This He commands you, that you may remember."

The Prohibition of Consuming the Orphan's Property

Allah said;

وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ ...

"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength;

Ata bin As-Sa'ib said that Sa`id bin Jubayr said that Ibn Abbas said,

> "When Allah revealed, وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ (And come not near to the orphan's property, except to improve it). and, إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا (Verily, those who unjustly eat up the property of orphans) (4:10) those who were guardians of orphans separated their food from the orphans' food and their drink from their drink. When any of that food or drink remained, they used to keep it for the orphan until he or she ate it or it spoiled. This became difficult for the companions and they talked about it to the Messenger of Allah, and Allah sent down the **Ayah**,
>
> وَيَسْـَلُونَكَ عَنِ الْيَتَـمَى قُلْ إِصْلاَحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَنُكُمْ
>
> And they ask you about orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers." (2:220)
>
> Thereafter, they mixed their food and drink with food and drink of the orphans.''
>
> Abu Dawud collected this statement.

Allah's statement, حَتَّى يَبْلُغَ أَشُدَّهُ (until he (or she) attains the age of full strength);

According to Ash-Sha`bi, Malik and several others among the **Salaf**,

> refers to reaching the age of adolescence.

The Command to Give Full Measure and Full Weight with Justice

Allah's statement,

... وَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ...

and give full measure and full weight with justice.

is a command to establish justice while giving and taking.

Allah has also warned against abandoning this commandment, when He said,

وَيْلٌ لِّلْمُطَفِّفِينَ

الَّذِينَ إِذَا اكْتَالُواْ عَلَى النَّاسِ يَسْتَوْفُونَ

وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ

أَلا يَظُنُّ أُوْلَـئِكَ أَنَّهُمْ مَّبْعُوثُونَ

لِيَوْمٍ عَظِيمٍ

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَـلَمِينَ

Woe to **Al-Mutaffifin**. Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected (for reckoning). On a Great Day The Day when (all) mankind will stand before the Lord of all that exists. (83:1-6)

Allah destroyed an entire nation that was accustomed to giving less in weights and measures.

Allah said next,

... لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا ...

We burden not any person, but that which he can bear.

that is, whoever strives while pursuing his rights and giving other peoples' full rights, then there is no sin on him if he commits an honest mistake after trying his best and striving to do what is right.

The Order for Just Testimony

Allah said;

... وَإِذَا قُلْتُمْ فَاعْدِلُواْ وَلَوْ كَانَ ذَا قُرْبَى ...

And whenever you give your word, say the truth even if a near relative is concerned.

This is similar to His statement,

يَـأَيُّهَآ الَّذِينَ ءَامَنُواْ كُونُواْ قَوَّامِينَ لِلَّهِ شُهَدَآءَ بِالْقِسْطِ

O you who believe! Stand out firmly for Allah as just witnesses. (5:8)

And there is a similar **Ayah** in Surah **An-Nisa'**.

So Allah commands justice in action and statement, with both near relatives and distant relatives. Indeed, Allah orders justice for everyone at all times and in all situations.

Fulfilling the Covenant of Allah is an Obligation

Allah said next,

... وَبِعَهْدِ اللّهِ أَوْفُواْ ...

and fulfill the Covenant of Allah.

Ibn Jarir commented,

"Allah commands: Fulfill Allah's commandments that He has ordered you. You will do so when you obey Him in what He commanded, refrain from what He prohibited and abide by His Book and the **Sunnah** of His Messenger. This constitutes fulfilling the covenant of Allah.

... ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ (١٥٢)

...This He commands you, that you may remember.

Allah says here, that this is what He has ordered and commanded, and He stressed its importance for you, لَعَلَّكُمْ تَذَكَّرُونَ (...that you may remember), that you may be advised and thus refrain from what you used to do before this.''

وَأَنَّ هَـذَا صِرَطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّـكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

6:153 "And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwa."

The Prohibition of Consuming the Orphan's Property

Allah said;

وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ ...

"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength;

Ata bin As-Sa'ib said that Sa`id bin Jubayr said that Ibn Abbas said,

"When Allah revealed, وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ (And come not near to the orphan's property, except to improve it). and, إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا (Verily, those who unjustly eat up the property of orphans) (4:10) those who were guardians of orphans separated their food from the orphans' food and their drink from their drink. When any of that food or drink remained, they used to keep it for the orphan until he or she ate it or it spoiled. This became difficult for the companions and they talked about it to the

Messenger of Allah, and Allah sent down the **Ayah**,

وَيَسْـَلُونَكَ عَنِ الْيَتَـمَى قُلْ إِصْلاَحٌ لَّهُمْ خَيْرٌ وَإِن تُخَالِطُوهُمْ فَإِخْوَنُكُمْ

And they ask you about orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers." (2:220)

Thereafter, they mixed their food and drink with food and drink of the orphans.''

Abu Dawud collected this statement.

Allah's statement, حَتَّى يَبْلُغَ أَشُدَّهُ (until he (or she) attains the age of full strength);

According to Ash-Sha`bi, Malik and several others among the **Salaf**,

refers to reaching the age of adolescence.

The Command to Give Full Measure and Full Weight with Justice

Allah's statement,

... وَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ...

and give full measure and full weight with justice.

is a command to establish justice while giving and taking.

Allah has also warned against abandoning this commandment, when He said,

وَيْلٌ لِّلْمُطَفِّفِينَ

الَّذِينَ إِذَا اكْتَالُواْ عَلَى النَّاسِ يَسْتَوْفُونَ

وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ

أَلاَ يَظُنُّ أُوْلَـئِكَ أَنَّهُمْ مَّبْعُوثُونَ

لِيَوْمٍ عَظِيمٍ

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَـلَمِينَ

Woe to **Al-Mutaffifin**. Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected (for reckoning). On a Great Day The Day when (all) mankind will stand before the Lord of all that exists. (83:1-6)

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that is, whoever strives while pursuing his rights and giving other peoples' full rights, then there is no sin on him if he commits an honest mistake after trying his best and striving to do what is right.

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and fulfill the Covenant of Allah.

Ibn Jarir commented,

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... ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ (١٥٢)

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Allah says here, that this is what He has ordered and commanded, and He stressed its importance for you, لَعَلَّكُمْ تَذَكَّرُونَ (...that you may remember), that you may be advised and thus refrain from what you used to do before this.''

وَأَنَّ هَـذَا صِرَطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّـكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

6:153 "And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have Taqwa."

The Command to Follow Allah's Straight Path and to Avoid All Other Paths

Allah says;

وَأَنَّ هَـذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ (١٥٣)

"And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have **Taqwa**."

Ali bin Abi Talhah reported that Ibn Abbas commented on Allah's statements, **وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ** (And follow not (other) paths, for they will separate you away from His path.), and, **أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ** (Saying) that you should establish religion and make no divisions in it), (42:13) and similar **Ayat** in the Qur'an,

> "Allah commanded the believers to adhere to the **Jama`ah** and forbade them from causing divisions and disputes. He informed them that those before them were destroyed because of divisions and disputes in the religion of Allah.''
>
> Similar was said by Mujahid and several others.

Imam Ahmad bin Hanbal recorded that Abdullah bin Mas`ud said,

> "The Messenger of Allah drew a line with his hand (in the sand) and said,
>
> هَذَا سَبِيلُ اللهِ مُسْتَقِيمًا
>
> This is Allah's path, leading straight.
>
> He then drew lines to the right and left of that line and said,
>
> هَذِهِ السُّبُلُ لَيْسَ مِنْهَا سَبِيلٌ إِلَّا عَلَيْهِ شَيْطَانٌ يَدْعُو إِلَيْه
>
> These are the other paths, on each path there is a devil who calls to it.

He then recited,

وَأَنَّ هَـذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ...

And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path."

Al-Hakim also recorded this **Hadith** and said; "Its chain is **Sahih**, but they did not record it.''

Imam Ahmad and Abd bin Humayd recorded (and this is the wording of Ahmad) that Jabir said;

"We were sitting with the Prophet when he drew a line in front of him and said,

هَذَا سَبِيلُ الله

This is Allah's path.

He also drew two lines to its right and two lines to its left and said,

هَذِهِ سُبُلُ الشَّيْطَان

These are the paths of **Shaytan**.

He then placed his hand on the middle path and recited this **Ayah**;

وَأَنَّ هَـذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may have **Taqwa**.

Imam Ahmad, Ibn Majah, in the Book of the **Sunnah** in his **Sunan**, and Al-Bazzar collected this **Hadith**.

Ibn Jarir recorded that;

a man asked Ibn Mas`ud, "What is **As-Sirat Al-Mustaqim** (the straight path)?''

Ibn Mas`ud replied,

"Muhammad left us at its lower end and its other end is in Paradise. To the right of this Path are other paths, and to the left of it are other paths, and there are men (on these paths) calling those who pass by them. Whoever goes on the other paths will end up in the Fire. Whoever takes the Straight Path, will end up in Paradise.''

Ibn Mas`ud then recited the **Ayah**;

وَأَنَّ هَـذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ

And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path.'"

Imam Ahmad recorded that, An-Nawwas bin Sam`an said that the Messenger of Allah said,

ضَرَبَ اللهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا، وَعَنْ جَنْبَيِ الصِّرَاطِ سُورَانِ فِيهِمَا أَبْوَابٌ مُفَتَّحَةٌ،

Allah has given a parable of the straight path, and on the two sides of this path, there are two walls containing door ways.

وَعَلَى الْأَبْوَابِ سُتُورٌ مُرْخَاةٌ وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَدْعُو: يَا أَيُّهَا النَّاسُ هَلُمُّوا ادْخُلُوا الصِّرَاطَ الْمُسْتَقِيمَ جَمِيعًا وَلَا تَفَرَّقُوا

On these door ways, there are curtains that are lowered down. on the gate of this path there is a caller heralding, `O people! come and enter the straight path all together and do not divide.'

وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ فَإِذَا أَرَادَ الْإِنْسَانُ أَنْ يَفْتَحَ شَيْئًا مِنْ تِلْكَ الْأَبْوَابِ قَالَ وَيْحَكَ لَا تَفْتَحْهُ فَإِنَّكَ إِنْ فَتَحْتَهُ تَلِجْهُ

There is also another caller that heralds from above the path, who says when a person wants to

remove the curtain on any of these doors, `Woe to you! Do not open this door, for if you open it, you will enter it.

فَالصِّرَاطُ الإِسْلَامُ وَالسُّورَانِ حُدُودُ اللهِ وَالْأَبْوَابُ الْمُفَتَّحَةُ مَحَارِمُ اللهِ وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللهِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَاعِظُ اللهِ فِي قَلْبِ كُلِّ مُسْلِمٍ

The (straight) path is Islam, the two walls are Allah's set limits, the open doors lead to Allah's prohibitions, the caller on the gate of the path is Allah's Book (the Qur'an), while the caller from above the path is Allah's admonition in the heart of every Muslim.

At-Tirmidhi and An-Nasa'i also recorded this **Hadith**, and At-Tirmidhi said, "**Hasan Gharib**.''

Allah's statement, **فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ** (so follow it, and follow not (other) paths...),

describes Allah's path in the singular sense, because truth is one. Allah describes the other paths in the plural, because they are many and are divided.

Allah said in another **Ayah**,

اللَّهُ وَلِيُّ الَّذِينَ ءامَنُواْ يُخْرِجُهُم مِّنَ الظُّلُمَـتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُواْ أَوْلِيَآؤُهُمُ الطَّـغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَـتِ أُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

Allah is the **Wali** (Protector or Guardian) of those who believe. He brings them out from darknesses into light. But as for those who disbelieve, their supporters are **Taghut** (false deities), they bring them out from light into darknesses. Those are the dwellers of the Fire, and they will abide therein forever. (2:257)

ثُمَّ ءاتَيْنَا مُوسَى الْكِتَـبَ تَمَامًا عَلَى الَّذِى أَحْسَنَ وَتَفْصِيلاً لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَآءِ رَبِّهِمْ يُؤْمِنُونَ

6:154 Then, We gave Musa the Book (the Tawrah), complete for that which is best, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.

وَهَـذَا كِتَـبٌ أَنزَلْنَـهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُواْ لَعَلَّكُمْ تُرْحَمُونَ

6?:155 And this is a blessed Book (the Qur'an) which We have sent down, so follow it and have Taqwa, so that you may receive mercy.

Praising the Tawrah and the Qur'an

Allah says;

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ ...

Then, We gave Musa the Book (the **Tawrah**),

After Allah described the Qur'an by saying, وَأَنَّ هَـذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ (And verily, this is My straight path, so follow it...), He then praised the **Tawrah** and its Messenger, ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ (Then, We gave Musa the Book...). Allah often mentions the Qur'an and the **Tawrah** together.

Allah said,

وَمِن قَبْلِهِ كِتَـبُ مُوسَى إِمَاماً وَرَحْمَةً وَهَـذَا كِتَـبٌ مُّصَدِّقٌ لِّسَاناً عَرَبِيّاً

And before this was the Scripture of Musa as a guide and a mercy. And this is a confirming Book in the Arabic language. (46:12)

Allah said in the this **Surah**,

قُلْ مَنْ أَنزَلَ الْكِتَـبَ الَّذِى جَآءَ بِهِ مُوسَى نُوراً وَهُدًى لِّلنَّاسِ تَجْعَلُونَهُ قَرَطِيسَ تُبْدُونَـهَا وَتُخْفُونَ كَثِيراً

Say: "Who then sent down the Book which Musa brought, a light and a guidance to mankind which you have made into paper sheets, disclosing (some of it) and concealing (much)." (6:91)

وَهَـذَا كِتَـبٌ أَنزَلْنَـهُ مُبَارَكٌ

And this is a blessed Book which we have sent down... (6:92)

Allah said about the idolators,

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِندِنَا قَالُواْ لَوْلا أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَى

But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Musa!" (28:48)

Allah replied,

أَوَلَمْ يَكْفُرُواْ بِمَآ أُوتِىَ مُوسَى مِن قَبْلُ قَالُواْ سِحْرَانِ تَظَـهَرَا وَقَالُواْ إِنَّا بِكُلٍّ كَـفِرُونَ

"Did they not disbelieve in that which was given to Musa of old!" They say: "Two kinds of magic (the **Tawrah** and the Qur'an), each helping the other!" And they say: "Verily, in both we are disbelievers." (28:48)

Allah said about the Jinns that they said,

يقَوْمَنَآ إِنَّا سَمِعْنَا كِتَـباً أُنزِلَ مِن بَعْدِ مُوسَى مُصَدِّقاً لِّمَا بَيْنَ يَدَيْهِ يَهْدِى إِلَى الْحَقِّ

"O our people! Verily, we have heard a Book sent down after Musa, confirming what came before it, it guides to the truth." (46:30)

Allah's statement,

... تَمَامًا عَلَى الَّذِيَ أَحْسَنَ وَتَفْصِيلاً ...

...complete for that which is best, and explaining all things in detail..."

> means; `We made the Book that We revealed to Musa, a complete and comprehensive Book, sufficient for what he needs to complete his Law.'
>
> Similarly, Allah said in another **Ayah**,
>
> وَكَتَبْنَا لَهُ فِى الأَلْوَاحِ مِن كُلِّ شَىْءٍ
>
> > And We wrote for him on the Tablets the lesson to be drawn from all things. (7:145)

Allah's statement, عَلَى الَّذِيَ أَحْسَنَ (for that which is best), means:

> `as a reward for his doing right and obeying Our commands and orders.'
>
> Allah said in other **Ayat**,
>
> هَلْ جَزَآءُ الإِحْسَـنِ إِلاَّ الإِحْسَـنُ
>
> Is there any reward for good other than what is best! (55:60)
>
> وَإِذِ ابْتَلَى إِبْرَهِيمَ رَبُّهُ بِكَلِمَـتٍ فَأَتَمَّهُنَّ قَالَ إِنِّى جَـعِلُكَ لِلنَّاسِ إِمَامًا
>
> And (remember) when the Lord of Ibrahim tried him with (certain) commands, which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you an **Imam** for mankind." (2:124)
>
> وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُواْ وَكَانُواْ بِـَايَـتِنَا يُوقِنُونَ
>
> And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient and believed with certainty in Our Ayat. (32:24)

Allah said;

...وَتَفْصِيلاً لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً ...

and explaining all things in detail and a guidance and a mercy,

praising the Book that Allah sent down to Musa, while,

... لَّعَلَّهُم بِلِقَاء رَبِّهِمْ يُؤْمِنُونَ (١٥٤)

وَهَـذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُواْ لَعَلَّكُمْ تُرْحَمُونَ (١٥٥)

...that they might believe in the meeting with their Lord. And this is a blessed Book (the Qur'an) which We have sent down, so follow it and have **Taqwa** so that you may receive mercy.

This calls to following the Qur'an. Allah encourages His servants to follow His Book (the Qur'an) and orders them to understand it, adhere to it and call to it. He also describes it as being blessed, for those who follow and implement it in this life and the Hereafter, because it is the Firm Rope of Allah.

أَن تَقُولُواْ إِنَّمَآ أُنزِلَ الْكِتَـبُ عَلَى طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَـفِلِينَ

6:156 Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied."

أَوْ تَقُولُواْ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا الْكِتَـبُ لَكُنَّآ أَهْدَى مِنْهُمْ

6:157 Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they."

فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ

So now has come unto you a clear proof from your Lord, and a guidance and a mercy.

فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَـتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِى الَّذِينَ يَصْدِفُونَ عَنْ آيَـتِنَا سُوءَ الْعَذَابِ بِمَا كَانُواْ يَصْدِفُونَ

Who then does more wrong than one who rejects the Ayat of Allah and Sadafa away therefrom We shall requite those who turn away from Our Ayat with an evil torment, because of their turning away.

The Qur'an is Allah's Proof Against His Creation

Allah says;

أَن تَقُولُواْ إِنَّمَا أُنزِلَ الْكِتَابُ عَلَى طَآئِفَتَيْنِ مِن قَبْلِنَا ...

Lest you should say: "The Book was sent down only to two sects before us,

Ibn Jarir commented on the **Ayah**,

"The **Ayah** means, this is a Book that We sent down, so that you do not say, إِنَّمَا أُنزِلَ الْكِتَابُ عَلَى طَآئِفَتَيْنِ مِن قَبْلِنَا ("The Book was sent down only to two sects before us)." This way, you will have no excuse.

Allah said in another **Ayah**,

وَلَوْلا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُواْ رَبَّنَا لَوْلا أَرْسَلْتَ إِلَيْنَا رَسُولاً فَنَتَّبِعَ ءايَـتِكَ

Otherwise, they would have suffered a calamity because of what their hands sent forth, and said: "Our Lord! Why did You

not send us a Messenger We would then have followed Your **Ayat**.''" (28:47)

The **Ayah**, عَلَى طَآئِفَتَيْنِ مِن قَبْلِنَا (to two sects before us),

According to Ali bin Abi Talhah who narrated it from Ibn Abbas,

refers to the Jews and Christians,

Similar was reported from Mujahid, As-Suddi, Qatadah and several others.

Allah's statement,

... وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَافِلِينَ (١٥٦)

"...and for our part, we were in fact unaware of what they studied."

meaning: `we did not understand what they said because the revelation was not in our tongue. We, indeed, were busy and unaware of their message,' so they said.

Allah said next,

أَوْ تَقُولُواْ لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ ...

Or lest you should say: "If only the Book had been sent down to us, we would surely, have been better guided than they."

meaning: We also refuted this excuse, had you used it, lest you say, "If a Book was revealed to us, just as they received a Book, we would have been better guided than they are.''

Allah also said.

وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَى مِنْ إِحْدَى الاٌّمَمِ

And they swore by Allah their most binding oath that if a warner came to them, they

> would be more guided than any of the nations (before them). (35:42)

Allah replied here,

... فَقَدْ جَاءكُم بَيِّنَةٌ مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ...

So now has come unto you a clear proof from your Lord, and a guidance and a mercy.

> Allah says, there has come to you from Allah a Glorious Qur'an revealed to Muhammad, the Arab Prophet. In it is the explanation of the lawful and unlawful matters, guidance for the hearts and mercy from Allah to His servants who follow and implement it.

Allah said;

... فَمَنْ أَظْلَمُ مِمَّن كَذَّبَ بِآيَاتِ اللّهِ وَصَدَفَ عَنْهَا ...

Who then does more wrong than one who rejects the **Ayat** of Allah and **Sadafa** away therefrom,

> This refers to the one who neither benefited from what the Messenger brought, nor followed what he was sent with by abandoning all other ways. Rather, he **Sadafa** from following the **Ayat** of Allah, meaning, he discouraged and hindered people from following it.
>
> This is the explanation of As-Suddi for **Sadafa**, while Ibn Abbas, Mujahid and Qatadah said that **Sadafa** means, he turned away from it.

... سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُواْ يَصْدِفُونَ (١٥٧)

We shall requite those who turn away from Our **Ayat** with an evil torment, because of their turning away.

هَلْ يَنظُرُونَ إِلاَّ أَن تَأْتِيهُمُ الْمَلَـئِكَةُ أَوْ يَأْتِىَ رَبُّكَ أَوْ يَأْتِىَ بَعْضُ ءَايَـتِ رَبِّكَ

6:158 Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come!

يَوْمَ يَأْتِى بَعْضُ ءَايَـتِ رَبِّكَ لاَ يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِى إِيمَـنِهَا خَيْرًا

The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good with his faith.

قُلِ انتَظِرُواْ إِنَّا مُنتَظِرُونَ

Say: "Wait you! We (too) are waiting."

The Disbelievers Await the Commencement of the Hereafter, or Some of its Portents

Allah sternly threatens the disbelievers, those who defy His Messengers, deny His **Ayat** and hinder from His path,

هَلْ يَنظُرُونَ إِلاَّ أَن تَأْتِيهُمُ الْمَلآئِكَةُ أَوْ يَأْتِيَ رَبُّكَ ...

> Do they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come...

on the Day of Resurrection,

... أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لاَ يَنفَعُ نَفْسًا إِيمَانُهَا ...

> or that some of the signs of your Lord should come! The day that some of the signs of your Lord do come no good will it do to a person to believe then.

Before the commencement of the Day of Resurrection, there will come signs and portents of the Last Hour that will be witnessed by the people living at that time.

In a section explaining this **Ayah**, Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا رَآهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا فَذَلِكَ حِين

The Last Hour will not commence until the sun rises from the west. When the people witness that, they will all believe. This is when.

...لاَ يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ ...

no good will it do to a person to believe then, if he believed not before.

Ibn Jarir recorded that Abu Hurayrah said that the Messenger of Allah said,

ثَلَاثٌ إِذَا خَرَجْنَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا، طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالدَّجَّالُ وَدَابَّةُ الْأَرْض

Three, if they appear, then a soul will not benefit from its faith, if it had not believed before or earned good in its faith: when the sun rises from the west, Ad-Dajjal and the Beast of the earth.

Ahmad also recorded this **Hadith**, and in his narration, the Prophet mentioned the Smoke.

Imam Ahmad recorded that `Amr bin Jarir said,

"Three Muslim men sat with Marwan in Al-Madinah and they heard him talking about the signs (of the Last Hour).

He said that the first sign will be the appearance of Ad-Dajjal. So these men went to Abdullah bin `Amr and told him what they heard from Marwan about the signs.

Ibn `Amr said, Marwan said nothing. I remember that I heard the Messenger of Allah saying,

إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ ضُحًى فَأَيَّتُهُمَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَالْأُخْرَى عَلَى أَثَرِهَا

The first of the signs to appear are the sun rising from the west and the Beast that appears in the early morning. Whichever comes before the other, then the second sign will appear soon after it.''

Then Abdullah said - and he used to read the Scriptures -

> "And I think the first of them is the sun rising from the west. That is because when it sets it comes under the Throne, prostrates and seeks permission to return. So it is permitted to return until Allah wants it to rise from the west. So it does as it normally would, it comes beneath the Throne, it prostrates and seeks permission to return. But it will get no response. Then it will seek permission to return (again), but it will get no response, until what Allah wills of the night to pass goes by, and it realizes that if it is permitted to return it would not (be able to) reach the east. It says; `My Lord! The east is so far, what good would I be to the people' Until the horizons appear as a (lightless) ring, it seeks permission to return and is told; `Rise from your place,' so it rises upon the people from where it set.''

Then he recited,

...لاَ يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ ...

> no good will it do to a person to believe then, if he believed not before,

This was also recorded by Muslim in his **Sahih**, and Abu Dawud and Ibn Majah in their **Sunans**.

Allah's statement,

...لاَ يَنفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ ...

no good will it do to a person to believe then, if he believed not before,

> means, when the disbeliever believes then, it will not be accepted from him. As for those who were believers before, if they earned righteous deeds, they will have earned a great deal of good. If they had not done good nor repented before then, it will not be accepted from them, according to the **Hadiths** that we mentioned.

This is also the meaning of Allah's statement,

... أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ...

...nor earned good through his faith.

> meaning, one's good deeds will not be accepted from him unless he performed good deeds before.

Allah said next,

... قُلِ انتَظِرُواْ إِنَّا مُنتَظِرُونَ (١٥٨)

Say: "Wait you! We (too) are waiting."

> This is a stern threat to the disbelievers and a sure promise for those who delay embracing the faith and repenting until a time when faith or repentance shall not avail. This will occur when the sun rises from the west because the Last Hour will then be imminent and its major signs will have begun to appear.
>
> Allah said in other **Ayat**,
>
> فَهَلْ يَنظُرُونَ إِلاَّ السَّاعَةَ أَن تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَآءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَاهُمْ
>
> Do they then await (anything) other than the Hour, that it should come upon them

suddenly! But some of its portents have already come; and when it is upon them, how can they benefit then by their reminder! (47:18)

and,

فَلَمَّا رَأَوْاْ بَأْسَنَا قَالُواْ ءَامَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَـنُهُمْ لَمَّا رَأَوْاْ بَأْسَنَا

So when they saw Our punishment, they said: "We believe in Allah alone and reject (all) that we used to associate with Him as partners." Then their faith could not avail them when they saw Our punishment. (40:84-85)

إِنَّ الَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ إِنَّمَآ أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُواْ يَفْعَلُونَ

6:159 Verily, those who divide their religion and break up into sects, you have no concern with them in the least. Their affair is only with Allah, Who then will tell them what they used to do.

Criticizing Division in the Religion

Allah says;

إِنَّ الَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ...

Verily, those who divide their religion and break up into sects, you have no concern with them in the least.

Mujahid, Qatadah, Ad-Dahhak and As-Suddi said that;

this **Ayah** was revealed about the Jews and Christians.

Al-Awfi said that Ibn Abbas commented, إِنَّ الَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا (Verily, those who divide their religion and break up into sects...),

> "Before Muhammad was sent, the Jews and Christians disputed and divided into sects. When Muhammad was sent, Allah revealed to him, إِنَّ الَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ (Verily, those who divide their religion and break up into sects, you have no concern with them in the least).

It is apparent that this **Ayah** refers to all those who defy the religion of Allah, or revert from it. Allah sent His Messenger with guidance and the religion of truth so that He makes it victorious and dominant above all religions. His Law is one and does not contain any contradiction or incongruity. Therefore, those who dispute in the religion, وَكَانُواْ شِيَعًا (...and break up into sects), religious sects, just like those who follow the various sects, desires and misguidance - then Allah has purified His Messenger from their ways.

In a similar **Ayah**, Allah said,

شَرَعَ لَكُم مِّنَ الدِينِ مَا وَصَّى بِهِ نُوحاً وَالَّذِى أَوْحَيْنَآ إِلَيْكَ

> He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you. (42:13)

A **Hadith** reads,

نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ دِينُنَا وَاحِد

> We, the Prophets, are half brothers but have one religion.

This, indeed, is the straight path which the Messengers have brought and which commands worshipping Allah alone without partners and adhering to the Law of the last Messenger whom Allah sent. All other paths are types of misguidance, ignorance, sheer opinion and desires; and as such, the Messengers are free from

them. Allah said here, لَّسْتَ مِنْهُمْ فِي شَيْءٍ (You have no concern with them in the least...).

Allah's statement,

... إِنَّمَا أَمْرُهُمْ إِلَى اللّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُواْ يَفْعَلُونَ (١٥٩)

Their affair is only with Allah, Who then will tell them what they used to do.

is similar to His statement,

إِنَّ الَّذِينَ ءَامَنُواْ وَالَّذِينَ هَادُواْ وَالصَّـبِئِينَ وَالنَّصَـرَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُواْ إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيـمَةِ

Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the **Majus**, and those who worship others besides Allah; truly, Allah will judge between them on the Day of Resurrection. (22:17)

مَن جَآءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَن جَآءَ بِالسَّيِّئَةِ فَلاَ يُجْزَى إِلاَّ مِثْلَهَا وَهُمْ لاَ يُظْلَمُونَ

6:160 Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and they will not be wronged.

The Good Deed is Multiplied Tenfold, While the Sin is Recompensed with the Same

Allah mentioned His kindness in His decisions and His justice on the Day of Resurrection, when He said,

مَن جَاء بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَن جَاء بِالسَّيِّئَةِ فَلاَ يُجْزَى إِلاَّ مِثْلَهَا وَهُمْ لاَ يُظْلَمُونَ (١٦٠)

Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil

deed shall have only the recompense of the like thereof, and they will not be wronged.

This **Ayah** explains the general **Ayah**;

مَن جَآءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا

> Whoever comes with good, then he will receive better than that. (28:84)

There are several **Hadiths** that are in agreement with the apparent wording of this honorable **Ayah**.

Imam Ahmad bin Hanbal recorded that Ibn Abbas said that the Messenger of Allah said about his Lord,

> إِنَّ رَبَّكُمْ عَزَّ وَجَلَّ رَحِيمٌ مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا إِلَى سَبْعِمِائَةٍ إِلَى أَضْعَافٍ كَثِيرَةٍ. وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ وَاحِدَةً أَوْ يَمْحُوهَا اللهُ عَزَّ وَجَلَّ وَلَا يَهْلِكُ عَلَى اللهِ إِلَّا هَالِك

> Your Lord is Most Merciful. Whoever intends to perform a good deed and does not do it, it will be written for him as a good deed. If he performs it, it will be written for him as ten deeds, to seven hundred, to multifold. Whoever intends to commit an evil deed, but does not do it, it will be written for him as a good deed. If he commits it, it will be written for him as a sin, unless Allah erases it. Only those who deserve destruction will be destroyed by Allah.

> Al-Bukhari, Muslim and An-Nasa'i also recorded this **Hadith**.

Ahmad also recorded that Abu Dharr said that the Messenger of Allah said,

يَقُولُ اللهُ عَزَّ وَجَلَّ:

- مَنْ عَمِلَ حَسَنَةً فَلَهُ عَشْرُ أَمْثَالِهَا وَأَزِيدُ
- وَمَنْ عَمِلَ سَيِّئَةً فَجَزَاؤُهَا مِثْلُهَا أَوْ أَغْفِرُ

- وَمَنْ عَمِلَ قُرَابَ الْأَرْضِ خَطِيئَةً ثُمَّ لَقِيَنِي لَا يُشْرِكُ بِي شَيْئًا جَعَلْتُ لَهُ مِثْلَهَا مَغْفِرَةً،
- وَمَن اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ إِلَيْهِ ذِرَاعًا وَمَن اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً

Allah says,

- `Whoever performs a good deed, will have tenfold for it and more.
- Whoever commits a sin, then his recompense will be the same, unless I forgive.
- Whoever commits the earth's fill of sins and then meets Me while associating none with Me, I will give him its fill of forgiveness.
- Whoever draws closer to Me by a hand's span, I will draw closer to him by a forearm's length. Whoever draws closer to Me by a forearm's length, I will draw closer to him by an arm's length. And whoever comes to Me walking, I will come to him running.'

Muslim also collected this **Hadith**.

Know that there are three types of people who refrain from committing a sin that they intended.

- There are those who refrain from committing the sin because they fear Allah, and thus will have written for them a good deed as a reward. This type contains both a good intention and a good deed. In some narrations of the **Sahih**, Allah says about this type, "He has left the sin for My sake.''
- Another type does not commit the sin because of forgetfulness or being busy attending to other affairs. This type of person will neither earn a sin, nor a reward. The reason being that, this person did not intend to do good, nor commit evil.
- Some people abandon the sin because they were unable to commit it or due to laziness, after trying to commit it and seeking the means that help commit it. This person is just like the person who commits the sin.

There is an authentic **Hadith** that states,

إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّار

When two Muslims meet with their swords, then the killer and the killed will be in the Fire.

They said, "O Allah's Messenger! We know about the killer, so what about the killed?''

He said,

إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِه

He was eager to kill his companion.

Al-Hafiz Abu Al-Qasim At-Tabarani said that Abu Malik Al-Ash`ari said that the Messenger of Allah said,

الْجُمُعَةُ كَفَّارَةٌ لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الَّتِي تَلِيهَا وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَذَلِكَ لأَنَّ اللهَ تَعَالَى قَالَ:

Friday (prayer) to the next Friday (prayer), plus three more days, erase whatever was committed (of sins) between them. This is because Allah says:

مَن جَاء بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

Whoever brings a good deed shall have ten times the like thereof to his credit.

Abu Dharr narrated that the Messenger of Allah said,

مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ فَقَدْ صَامَ الدَّهْرَ كُلَّه

Whoever fasts three days every month, will have fasted all the time.

Ahmad, An-Nasa'i, and Ibn Majah recorded this **Hadith**, and this is Ahmad's wording.

At-Tirmidhi also recorded it with this addition;

فأنزل الله تصديق ذلك في كتابه

So Allah sent down affirmation of this statement in His Book, مَن جَاء بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا (Whoever brings a good deed shall have ten times the like thereof to his credit),

اليوم بعشرة أيام

Therefore, a day earns ten days.

At-Tirmidhi said; "This **Hadith** is **Hasan**.''

There are many other **Hadiths** and statements on this subject, but what we mentioned should be sufficient, Allah willing, and our trust is in Him.

قُلْ إِنَّنِى هَدَانِى رَبِّى إِلَى صِرَطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

6:161 Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, Hanifan (monotheism) and he was not of the Mushrikin."

قُلْ إِنَّ صَلاَتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى للَّهِ رَبِّ الْعَـلَمِينَ

6:162 Say: "Verily, my Salah, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists.''

لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَاْ أَوَّلُ الْمُسْلِمِينَ

6:163 "He has no partner. And of this I have been commanded, and I am the first of the Muslims."

Islam is the Straight Path

Allah commands His prophet to;

قُلْ إِنَّنِي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (١٦١)

Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, **Hanifan** (monotheism) and he was not of the **Mushrikin**."

Allah commands His Prophet, the chief of the Messengers, to convey the news of being guided to Allah's straight path. This path is neither wicked, nor deviant, **دِينًا قِيَمًا** (a right religion...) that is, established on firm grounds, **مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ** (The religion of Ibrahim, Hanifan and he was not of the **Mushrikin**).

Allah said in similar **Ayat**,

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِيمَ إِلاَّ مَن سَفِهَ نَفْسَهُ

And who turns away from the religion of Ibrahim except him who deludes himself! (2:130)

وَجَـٰهِدُوا فِى اللَّهِ حَقَّ جِهَـٰدِهِ هُوَ اجْتَبَـٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ

And strive hard in Allah's cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim. (22:78)

إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَـٰنِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

شَاكِراً لأَنْعُمِهِ اجْتَبَـٰهُ وَهَدَاهُ إِلَى صِرَٰطٍ مُّسْتَقِيمٍ

وَءاتَيْنَـٰهُ فِى الْدُّنْيَا حَسَنَةً وَإِنَّهُ فِى الأٌّخِرَةِ لَمِنَ الصَّـٰلِحِينَ

ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

> Verily, Ibrahim was an **Ummah** (or a nation), obedient to Allah, a **Hanif**, and he was not one of the **Mushrikin**.
>
> (He was) thankful for His (Allah's) favors. He (Allah) chose him (as an intimate friend) and guided him to a straight path. And We gave him good in this world, and in the Hereafter he shall be of the righteous.
>
> Then, We have sent the revelation to you (saying): "Follow the religion of Ibrahim, (he was a) **Hanif**, and he was not of the **Mushrikin**.'' (16:120-123)

Ordering the Prophet to follow the religion of Ibrahim, the **Hanifiyyah**, does not mean that Prophet Ibrahim reached more perfection in it than our Prophet. Rather, our Prophet perfectly established the religion and it was completed for him; and none before him reached this level of perfection. This is why he is the Final Prophet, the chief of all the Children of Adam who holds the station of praise and glory, the honor of intercession on the Day of Resurrection. All creation (on that Day) will seek him, even Ibrahim the friend of Allah, peace be upon him (to request the beginning of Judgment).

Imam Ahmad recorded that Ibn Abbas said,

> "The Messenger of Allah was asked, `Which religion is the best with Allah, the Exalted?'
>
> He said,
>
> الْحَنِيفِيَّةُ السَّمْحَة
>
> **Al-Hanifiyyah As-Samhah** (the easy monotheism).''

The Command for Sincerity in Worship

Allah said next,

قُلْ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّهِ رَبِّ الْعَالَمِينَ (١٦٢)

Say: "Verily, my **Salah**, my sacrifice, my living, and my dying are for Allah, the Lord of the all that exists."

Allah commands the Prophet to inform the idolators who worship other than Allah and sacrifice to something other than Him, that he opposes them in all this, for his prayer is for Allah, and his rituals are in His Name alone, without partners.

Allah said in a similar statement,

فَصَلِّ لِرَبِّكَ وَانْحَرْ

Therefore turn in prayer to your Lord and sacrifice. (108:2)

meaning, make your prayer and sacrifice for Allah alone.

As for the idolators, they used to worship the idols and sacrifice to them, so Allah commanded the Prophet to defy them and contradict their practices. Allah, the Exalted, commanded him to dedicate his intention and heart to being sincere for Him alone.

Mujahid commented, إِنَّ صَلَاتِي وَنُسُكِي (Verily, my prayer and my **Nusuk**...),

refers to sacrificing during **Hajj** and **Umrah**.

لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (١٦٣)

"He has no partner. And of this I have been commanded, and I am the first of the Muslims."

Islam is the Religion of all Prophets

The **Ayah**, وَأَنَاْ أَوَّلُ الْمُسْلِمِينَ (and I am the first of the Muslims), means,

from this **Ummah**, according to Qatadah.

This is a sound meaning, because all Prophets before our Prophet were calling to Islam, which commands worshipping Allah alone without partners.

Allah said in another **Ayah**,

> وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلاَّ نُوحِى إِلَيْهِ أَنَّهُ لا إِلَـهَ إِلاَّ أَنَاْ فَاعْبُدُونِ
>
> And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I, so worship Me.'' (21:25)

Allah informed us that Nuh said to his people,

> فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِّنْ أَجْرٍ إِنْ أَجْرِىَ إِلاَّ عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ
>
> But if you turn away, then no reward have I asked of you, my reward is only from Allah, and I have been commanded to be of the Muslims. (10:72)

Allah said,

> وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَهِيمَ إِلاَّ مَن سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَـهُ فِي الدُّنْيَا وَإِنَّهُ فِى الاٌّخِرَةِ لَمِنَ الصَّـلِحِينَ
>
> إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَـلَمِينَ
>
> وَوَصَّى بِهَآ إِبْرَهِيمُ بَنِيهِ وَيَعْقُوبُ يَـبَنِىَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ
>
> And who turns away from the religion of Ibrahim except him who deludes himself Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.
>
> When his Lord said to him, "Submit (i.e. be a Muslim)!''
>
> He said, "I have submitted myself (as a Muslim) to the Lord of the all that exists.''

And this was enjoined by Ibrahim upon his sons and by Yaqub (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims." (2:130-132)

Yusuf, peace be upon him, said,

رَبِّ قَدْ آتَيْتَنِى مِنَ الْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ الأٌّحَادِيثِ فَاطِرَ السَّمَـوَتِ وَالاٌّرْضِ أَنتَ وَلِىِّ فِى الدُّنُيَا وَالاٌّخِرَةِ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِالصَّـلِحِينَ

My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams -- the (Only) Creator of the heavens and the earth! You are my **Wali** (Protector) in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous. (12:101)

Musa said,

وَقَالَ مُوسَى يقَوْمِ إِن كُنتُمْ ءامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُواْ إِن كُنْتُم مُّسْلِمِينَ

فَقَالُواْ عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لاَ تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّـلِمِينَ

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَـفِرِينَ

And Musa said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims."

They said: "In Allah we put our trust. Our Lord! Make us not a trial for the folk who are wrongdoers. And save us by your mercy from the disbelieving folk.'' (10:84-86)

Allah said,

إِنَّآ أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُواْ لِلَّذِينَ هَادُواْ وَالرَّبَّانِيُّونَ وَالاٌّحْبَارُ

Verily, We did send down the **Tawrah**, therein was guidance and light, by which the Prophets, who submitted themselves to Allah's will, judged for the Jews. And the rabbis and the priests (did also). (5:44)

and,

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُوا بِى وَبِرَسُولِى قَالُوا ءَامَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ

And when I (Allah) inspired **Al-Hawariyyun** (the disciples) (of Isa) to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims." (5:111)

Therefore, Allah states that He sent all His Messengers with the religion of Islam, although their respective laws differed from each other, and some of them abrogated others. Later on, the Law sent with Muhammad abrogated all previous laws and nothing will ever abrogate it, forever. Certainly, Muhammad's Law will always be apparent and its flags raised high, until the Day of Resurrection.

The Prophet said,

نَحْنُ مَعَاشِرُ الْأَنْبِيَاءِ أَوْلَادُ عَلَّاتٍ دِينُنَا وَاحِد

We, the Prophets, are half brothers, but our religion is one.

Half brothers, mentioned in the **Hadith**, refers to the brothers to one father, but different mothers. Therefore, the religion, representing the one father, is one; worshipping Allah alone without partners, even though the laws which are like the different mothers in this parable, are different. Allah the Most High knows best.

Imam Ahmad recorded that Ali said that when the Messenger of Allah used to start the prayer with **Takbir** (saying, "**Allahu Akbar**'' (Allah is the Great)) he would then supplicate,

وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي للهِ رَبِّ الْعَالَمِينَ

I have directed my face towards He Who has created the heavens and earth, **Hanifan** and I am not among the **Mushrikin**. Certainly, my prayer, sacrifice, living and dying are all for Allah, Lord of the worlds.

اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

O Allah! You are the King, there is no deity worthy of worship except You. You are my Lord and I am Your servant. I have committed wrong against myself and admitted to my error, so forgive me all my sins. Verily, You, only You forgive the sins. (O Allah!) Direct me to the best conduct, for none except You directs to the best conduct. Divert me from the worst conduct, for only You divert from the worst conduct. Glorified and Exalted You are. I seek Your forgiveness and repent to You.

This **Hadith**, which was also recorded by Muslim in the **Sahih**, continues and mentions the Prophet's supplication in his bowing, prostrating and final sitting positions.

قُلْ أَغَيْرَ اللَّهِ أَبْغِى رَبًّا وَهُوَ رَبُّ كُلِّ شَىْءٍ وَلاَ تَكْسِبُ كُلُّ نَفْسٍ إِلاَّ عَلَيْهَا وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

6:164 Say: "Shall I seek a lord other than Allah, while He is the Lord of all things No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another.

ثُمَّ إِلَى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ

Then unto your Lord is your return, so He will tell you that wherein you have been differing."

The Command to Sincerely Trust in Allah

Allah said,

قُلْ...

Say,

O Muhammad, to those idolators, about worshipping Allah alone and trusting in Him,

... أَغَيْرَ اللّهِ أَبْغِي رَبًّا ...

Shall I seek a lord other than Allah...,

... وَهُوَ رَبُّ كُلِّ شَيْءٍ ...

while He is the Lord of all things.

and Who protects and saves me and governs all my affairs But, I only trust in Him and go back to Him, because He is the Lord of everything, Owner of all things and His is the creation and the decision.

This **Ayah** commands sincerely trusting Allah, while the **Ayah** before it commands sincerely worshipping Allah alone without partners. These two meanings are often mentioned together in the Qur'an. Allah directs His servants to proclaim, إِيَّاكَ نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ (You (alone) we worship, and You (alone) we ask for help (for each and every thing). (1:5)

Allah said,

فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

So worship Him and put your trust in Him. (11:123)

and,

قُلْ هُوَ الرَّحْمَـنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا

Say: "He is the Most Gracious (Allah), in Him we believe, and in Him we put our trust''. (67:29)

and,

رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لاَ إِلَـهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً

Lord of the east and the west; none has the right to be worshipped but He. So take Him a guardian. (73:9)

There are similar **Ayat** on this subject.

Every Person Carries His Own Burden

Allah said,

... وَلاَ تَكْسِبُ كُلُّ نَفْسٍ إِلاَّ عَلَيْهَا وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ...

No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another.

thus emphasizing Allah's reckoning, decision and justice that will occur on the Day of Resurrection. The souls will only be recompensed for their deeds, good for good and evil for evil. No person shall carry the burden of another person, a fact that indicates Allah's perfect justice.

Allah said in other **Ayat**,

وَإِن تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا لاَ يُحْمَلْ مِنْهُ شَىْءٌ وَلَوْ كَانَ ذَا قُرْبَى

And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. (35:18)

and,

فَلاَ يَخَافُ ظُلْماً وَلاَ هَضْماً

Then he will have no fear of injustice, nor of any curtailment (of his reward). (20:112)

Scholars of **Tafsir** commented, "No person will be wronged by carrying the evil deeds of another person, nor will his own good deeds be curtailed or decreased.''

Allah also said;

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

إِلاَّ أَصْحَـبَ الْيَمِينِ

Every person is a pledge for what he has earned. Except those on the Right. (74:38-39)

meaning, every person will be tied to his evil deeds. But, for those on the right -- the believers -- the blessing of their good works will benefit their offspring and relatives, as well.

Allah said in Surah **At-Tur**,

وَالَّذِينَ ءَامَنُواْ وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَـنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَـهُمْ مِّنْ عَمَلِهِم مِّن شَىْءٍ

And those who believe and whose offspring follow them in faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. (52:21)

meaning, We shall elevate their offspring to their high grades in Paradise, even though the deeds of the offspring were less righteous, since they shared faith with them in its general form.

Allah says, We did not decrease the grades of these righteous believers so that those (their offspring and relatives) who have lesser grades, can share the same grades as them. Rather Allah elevated the lesser believers to the grades of their parents by the blessing of their parents' good works, by His favor and bounty. Allah said next (in Surah **At-Tur**),

كُلُّ امْرِىءٍ بِمَا كَسَبَ رَهَينٌ

Every person is a pledge for that which he has earned. (52:21),

meaning, of evil.

Allah's statement here,

... ثُمَّ إِلَى رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ (١٦٤)

Then unto your Lord is your return, so He will tell you that wherein you have been differing.

means, work you (disbelievers), and we will also work. Surely, both you and us will be gathered to Allah and He will inform us of our deeds and your deeds and the decision on what we used to dispute about in the life of this world.

Allah said in other **Ayat**,

قُل لاَّ تُسْـَلُونَ عَمَّآ أَجْرَمْنَا وَلاَ نُسْـَلُ عَمَّا تَعْمَلُونَ

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ

Say: "You will not be asked about our sins, nor shall we be asked of what you do."

Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs." (34:25-26)

وَهُوَ الَّذِى جَعَلَكُمْ خَلَـٰئِفَ الاٌّرْضِ

6:165 And it is He Who has made you generations coming after generations, replacing each other on the earth.

وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَـٰتٍ لِّيَبْلُوَكُمْ فِى مَآ آتَـٰكُمْ

And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you.

إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

Allah Made Mankind Dwellers on the earth, Generation After Generation, of Various Grades, in order to Test Them

Allah said,

وَهُوَ الَّذِي جَعَلَكُمْ خَلاَئِفَ الأَرْضِ ...

And it is He Who has made you generations coming after generations, replacing each other on the earth.

According to Ibn Zayd and others,

meaning, He made you dwell on the earth generation after generation, century after century and offspring after forefathers.

Allah also said,

وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُمْ مَّلَـٰئِكَةً فِى الاٌّرْضِ يَخْلُفُونَ

And if it were Our will, We would have made angels to replace you on the earth! (43:60)

وَيَجْعَلُكُمْ خُلَفَآءَ الأَّرْضِ

And makes you inheritors of the Earth, generations after generations. (27:62)

إِنِّي جَاعِلٌ فِى الأَرْضِ خَلِيفَةً

Verily, I am going to place (mankind) generations after generations on earth. (2:30)

عَسَى رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى الأٌّرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ

It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act. (7:129)

Allah's statement,

... وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ ...

And He has raised you in ranks, some above others,

means, He has made you different from each other with regards to provision, conduct, qualities, evilness, shapes, color of skin, and so forth, and He has the perfect wisdom in all this.

Allah said in other **Ayat**,

نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى الْحَيَوةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَـتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضاً سُخْرِيّاً

It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. (43:32)

انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَلأٌّخِرَةُ أَكْبَرُ دَرَجَـتٍ وَأَكْبَرُ تَفْضِيلاً

See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment. (17:21)

Allah's statement,

... لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ...

that He may try you in that which He has bestowed on you.

> means, so that He tests you in what He has granted you, for Allah tries the rich concerning his wealth and will ask him about how he appreciated it. He also tries the poor concerning his poverty and will ask him about his patience with it.

Muslim recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَاظِرٌ مَاذَا تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةِ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاء

Verily, this life is beautiful and green, and Allah made you dwell in it generation after generation so that He sees what you will do. Therefore, beware of this life and beware of women, for the first trial that the Children of Israel suffered from was with women.

Allah's statement,

... إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ (١٦٥)

Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

> this is both discouragement and encouragement, by reminding the believers that Allah is swift in reckoning and punishment with those who disobey Him and defy His Messengers.

... وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

And certainly He is Oft-Forgiving, Most Merciful.

for those who take Him as protector and follow His Messengers in the news and commandments they conveyed. Allah often mentions these two attributes together in the Qur'an.

Allah said,

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ

But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment. (13:6)

نَبِّىءْ عِبَادِى أَنِّى أَنَا الْغَفُورُ الرَّحِيمُ

وَأَنَّ عَذَابِى هُوَ الْعَذَابُ الأٌلِيمُ

Declare unto My servants, that truly, I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment. (15:49-50)

There are similar **Ayat** that contain encouragement and discouragement.

Sometimes Allah calls His servants to Him with encouragement, describing Paradise and making them eager for what He has with Him. Sometimes, He calls His servants with discouragement, mentioning the Fire and its torment and punishment, as well as, the Day of Resurrection and its horrors.

Sometimes Allah mentions both so that each person is affected by it according to his or her qualities.

We ask Allah that He makes us among those who obey what He has commanded, avoid what He has prohibited, and believe in Him as He has informed. Certainly, He is

Near, hears and answers the supplication, and He is the Most Kind, Generous and Bestowing.

Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

> لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَاعِنْدَ اللهِ مِنَ الرَّحْمَةِ مَا قَنَطَ أَحَدٌ مِنَ الْجَنَّةِ،
>
> If the believer knew Allah's punishment, no one will hope in entering His Paradise. And if the disbeliever knew Allah's mercy, no one will feel hopeless of acquiring Paradise.
>
> خَلَقَ اللهُ مِائَةَ رَحْمَةٍ فَوَضَعَ وَاحِدَةً بَيْنَ خَلْقِهِ يَتَرَاحَمُونَ بِهَا وَعِنْدَ اللهِ تِسْعَةٌ وَتِسْعُون
>
> Allah created a hundred kinds of mercy. He sent down one of them to His creation, and they are merciful to each other on that account. With Allah, there remains ninety-nine kinds of mercy.
>
> Muslim and At-Tirmidhi also recorded this **Hadith**, At-Tirmidhi said "**Hasan**''.

Abu Hurayrah narrated that the Messenger of Allah said,

> لَمَّا خَلَقَ اللهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي
>
> When Allah created the creation, He wrote in a Book, and this Book is with Him above the Throne: `My mercy overcomes My anger.'

This is the end of the Tafsir of Surah **Al-An`am**, all the thanks and appreciation for Allah.